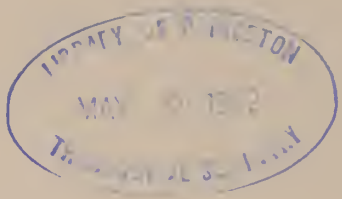
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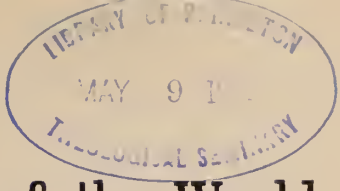

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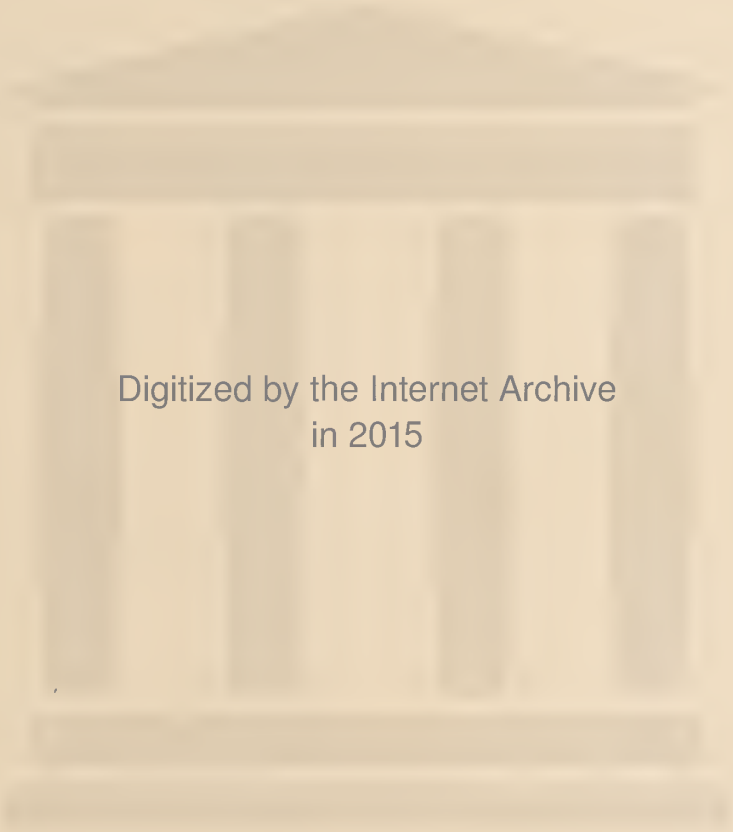
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A SCENE IN THE MARKET-PLACE AT PORT-AU-PRINCE, HAITI

THE

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JOHN WESLEY AND HIS MISSION

BY THE EDITOR-IN-CHIEF

Had not that boy of six been plucked literally as a brand from the burning of his father's rectory, in 1709, the world would have lost one of its foremost spiritual forces, a great movement would have lacked a sagacious leader, and a noble denomination its unconscious founder. If battles, like Waterloo, have changed the map of the world, no less have the lives of a few marked men changed the moral and spiritual aspect of the age they lived in, and, under God, molded the history of the race.

The bicentenary of the birth of John Wesley has recently been celebrated by millions of his admirers throughout the wide world. Wesley died in 1791, and this eventful life of eighty-eight years had really no idle or useless period. He worked almost to the very last with scarcely diminished vigor, doing as an old man an amount of work which would exhaust many a young man of forty.

He reached mental maturity early, but he contradicted the adage that what ripens early decays early. At the age of twenty-three he was a fellow of Lincoln College, Oxford, and three years later, after acting as his father's curate, settled in that old collegiate center and began to take pupils.

In 1729, in November, he found his brother Charles and a few other students in weekly communion, the germ of that "Holy Club," afterward derisively known as "Methodists," from their rigid adherence to a set program of life. The main bond of this new brotherhood which he joined and energized was the Bible—the stated and systematic study of the Greek Testament. Fasting and prayer, with regular hours of work, visiting the poor and instructing neglected children, were the other features of this spiritual alliance. The membership was small, and, in fact, never grew large. With the two Wesleys were joined John Clayton, the Jacobite churchman; Benjamin Ingham, known later as the Yorkshire Evangelist; Gambold, who was poet and preacher, and afterward Moravian bishop; James Hervey, and George Whitefield—the last almost as great a name as Wesley.

It is interesting to note that out of the Bible study and prayer of that Holy Club, God developed the mighty moral and spiritual forces that so upheaved Britain and America in the eighteenth century. It was a time of deism in the pulpit and sensualism in the pew—a dead formalism in worship and apathy and lethargy in work. If Samuel Blair and Isaac Taylor and Blackstone, the lawyer, are to be trusted, "religion lay a-dying" on both sides of the sea, and as for Christian missions, even the form of missionary evangelism scarcely survived. God raised up John Wesley to be the reformer of the church life, Charles Wesley to give over four thousand hymns to be the vehicle of its new aspiration, and Whitefield to be the greatest evangelist since Paul.

For the present our survey is confined to John Wesley, who, in his sphere, has few, if any, competitors. In one view he reminds us of Thomas Aquinas or Thomas à Kempis; from another point he suggests Savonarola; from another Zinzendorf. He was more a controversialist than a theologian, more an organizer than either a preacher or teacher, more a leader and administrator than an originator; but he was a many-sided man, and from no side weak. As in many other cases, he moved unconsciously, obedient to a higher wisdom and will, and many of the most important measures became necessary from the pressure of circumstances which God controlled, and by which He forced him to move in one direction, because that was the only one providentially left open. At the outset he had no more idea of separation from the Anglican Church than Luther had of renouncing the papal. Open-air, or field, preaching he followed only when pulpits and churches were closed against him and he had to choose Nature's free cathedral. God had a work to be done, and He had His man ready and the training that fitted him for his exact work. No man needs a grander study of Divine Providence and Sovereignty than Wesley's career affords.

There were three well-defined periods in John Wesley's religious life. Out of Wesley the Ritualist came Wesley the Enthusiast and Wesley the Evangelist. Had he remained the ritualist the world would never have felt so the touch of power from his hand. He might have been Primate of the Anglican Church, but no archbishop at York or Canterbury ever wielded the scepter that this Epworth curate did and still does. Up to 1738, when thirty-five, he had never begun his true work. Even the influence of William Law had not delivered him from legalism and ceremonialism, marked as was the influence of the author of the "Serious Call." It was his brief stay in Georgia, where he had gone as a missionary of the Propagation Society, and especially his contact with the Moravians, and most of all Peter Böhler, that wrought such a revolution in his life that he publicly declared that he had not previously known conversion. Up to this time he had been a High-church-

man. To be born in a rectory, baptized, taught, confirmed by an English vicar; to read the Bible and pray; to go regularly to the "holy communion," and live a life "sober, steady, and free from scandal," was "religion." Faith, as Böhler showed him, was, up to his thirty-fifth year, a union of intellectual assent with voluntary obedience to churchly authority and conformity to ecclesiastical usage; and when to these were added voluntary self-submission to a missionary career, was not this the obedience and heroism of faith? Whatever traditionalists and ceremonialists may think, Wesley believed that when, on March 5, 1738, Peter Böhler showed him that in his faith the *supernatural element was lacking*, that such faith was no bond between him and God, and brought no newness of heart and life, he was "convicted," and nineteen days later "converted." Whether it was conversion, or only a new stage of illumination and sanctification and self-dedication, perhaps it is not possible to determine. In later life Wesley himself had his doubts. But certain it is that from this memorable date (March, 1738) a new light shone in his soul and a new love wrought in his life. He became Wesley the *Enthusiast*. Yes, Enthusiast is the word, for it suggests the en-theos-ism, the indwelling and inmoving of a Divine *heat* molding him for a new instrument and impelling to a new activity.

From this time the basis was laid for Wesley the Evangelist, for he had now a new evangel—a new Gospel to preach. He was on fire now to tell men that working and weeping and even praying and believing will not save them. There must be Christ in the heart—a new birth and a new baptism—regeneration and sanctification; these became his watchwords. Wesley the Ritualist was dead. Wesley the Evangelist, driven by opposition into the fields to deliver a message that was as a burning fire shut up in his bones, was born. And for more than fifty years he was weary with forbearing and could not stay. Not only so, but the things that he had heard and seen he must commit to faithful men who should be able to teach others also. At first he had no thought of any new denomination; and only when no ordination was possible, unless he did it himself, and no succession, unless an independent one was raised up, extra Anglican in character, did he venture to ordain ministers and bishops. Everything had to give way to the necessity for providing for the propagation of this supernatural Gospel of conversion and sanctification, which was to correct naturalism or counterbalance the decay of puritanism in the Church of England. Let us hear his own words, that we may understand the impulse of his new movement: "Only when we renounce everything but faith, and get into Christ, then and not till then have we reason to believe that we are Christians."

Of the denominational movement, thus unconsciously begun, *conversion* and *sanctification* are the *subjective* features—the manifesto

and inspiration; while the *objective* features (the grand motive and organizing force) are the pulpit and the classroom—the former for preaching, and the latter for organizing, drilling, disciplining.

For some years Wesley, the enthusiast and evangelist and incipient reformer, found a sphere among existing bodies of disciples, particularly the Moravians of Fetter Lane. But when antinomian quietism invaded their ranks in 1739 and gained too strong an influence, Wesley withdrew, and another step was necessarily taken toward the final separation which God seems to have decreed as the only way of attaining the ends He had in view.

In 1743 a new stage was reached, and the "*Rules of the United Societies*" were issued and published, the plural term including the three chief centers of Methodism—London, Bristol, and Manchester, with the "foundery" in Moorfields, the central meeting-place.

Again Wesley should be heard describing the "society." It is "a company of men having the form and seeking the power of Godliness; united in order to pray together, to receive the word of exhortation, and to watch over one another in love that they may help each other to work out their own salvation." An important feature was the minimum contribution of one penny a week or a shilling a quarter. The class-meeting was from 1742 a fixed feature of the societies.

Wesley was not so conspicuous as Whitefield as an orator. But he also was an effective Gospel preacher, colloquial, simple, unaffected, with strong common sense and terse ways of putting truth, calm but earnest, and with deep conviction behind all his utterances. He averaged eight hundred sermons a year during the greater part of his ministry. His buoyancy of spirits was a great secret of health and long life and continuous work. He said in 1790, within a year of his death, "I do not remember to have felt lowness of spirits for half an hour since I was born." Such a temperament, reinforced by a true piety, is worth a fortune to any man; but to a preacher like Wesley and a reformer such as he was, it was a staff and a stay amid many a trial of faith and patience. To this also we owe not a few of his holy hymns.

There are a few things which stand out conspicuous in Wesley's character and career, and which explain his phenomenal success. First of all, prayer, without which no great religious revolution in personal life or church life was ever wrought. With this, as we have seen, was linked from the first devout study of the Word in the original Greek.

On this foundation was laid the structure of a true life, in which was recognized the absolute need of a *divine and supernatural* element. The Spirit of God was habitually honored as alone competent to reveal Christ to the soul or introduce Him into the inner experience.

Wesley emphasized the privilege and duty of *holy living*. The actual *state* must correspond to the judicial *standing*. All may not agree with his ideas of Christian perfection, but the Church at large is much more in agreement with his practical teaching than it has ever been before; and among all bodies of Christians there has come to be a bold espousal of the truth that to continue in sin even that grace may abound is wholly unscriptural. God demands at least the perfection of *purpose*, of *abandonment of known sin*, and of *growth and adjustment to His known will*.

Wesley both taught and exemplified the grace of systematic and self-denying *giving*. One of the grand things of history is to see this great leader, when immense sums of money passed through his hands in later life, confining his expenses to the same modest thirty or thirty-five pounds as at the beginning—limiting his wants that he might not narrow down his benevolence. When Bradburn told him of his need, and he bade him, as he opened the Bible and put his finger on the proverb, "Trust in the Lord and do good: so shalt thou dwell in the land, and verily thou shalt be fed," at the same time covering the text with five-pound notes, Bradburn said, "I have often read that promise, but it was never accompanied with such helpful expository notes."

Wesley emphasized holy *serving*. His own sublime motto, "All at it and always at it," was the watchword of the societies; and he who said "the world is my parish" was not the man to limit evangelism to any local field at home or abroad. And so world-wide missions owe a lasting debt to the Holy Club at Lincoln College.

CHRISTIAN MISSIONS IN HAITI

BY RT. REV. JAMES THEODORE HOLLY, PORT-AU-PRINCE
Bishop of the Protestant Episcopal Church in Haiti

The religious societies occupied more or less in Gospel work in the Republic of Haiti, in order of their establishment, are: the Roman Catholic, the Methodist, the Baptist, and the Protestant Episcopal.

Roman Catholic Missionaries

The Roman Catholic missionaries were sent from Spain and France. Those from Spain came immediately after the discovery of the island by Christopher Columbus in 1492. Indeed, Las Casas, a Spanish priest, came with Columbus on his first voyage. The missionaries from France came after the conclusion of the treaty of Ryswick, in 1697, by which Spain ceded to France the sovereignty over the western part of the island, while still retaining possession of the eastern portion. Thereafter the missionaries from each country confined their labors to their own territory. Both missions were subsidiary to the

spirit of ambitious domination and the greed for gold which characterized their countrymen; hence, the principal care of the missionaries was that of ministering to materialistic European emigrants.

No salutary influence could be exerted under such circumstances to save, or even to ameliorate, the deplorable social conditions of the natives, and still less could be done for their moral and religious elevation. They were inhumanely massacred by bloodthirsty adventurers in order to take their land and enslave them. Their masters worked them to death in the mines under brutal taskmasters, who were men bent on satiating their thirst for gold by the holocaustic sacrifice of the natives.

ROMAN CATHOLIC CATHEDRAL, PORT-AU-PRINCE, HAITI

The clergy, being made subsidiary to these monstrous operations, even if so disposed, could do nothing to curb the satanic policy of the European emigrants. The feeble and inoffensive race of natives was soon almost entirely exterminated. The advent of professed Christians from Europe, instead of bringing to them the blessed Gospel of salvation to both body and soul, brought only the hasty destruction of the bodies, and, so far as the foreigners were concerned, the damnation of their souls. The result was a state of utter moral depravity which God alone can fathom, but which is inconceivable by our limited human reason.

In 1517, just twenty-five years after the discovery of the island, the Caribbean aborigines had already become about two-thirds extinct under the sanguinary tortures of those Spanish marauders. The faint-hearted priest, Las Casas, ventured to timidly suggest that an effort be made to save the small residue of the vanishing race by importing negroes to replace them in the mines.

Accordingly, negro slaves were brought from Africa, not in reality from any consideration for the Indians, as they had nearly become extinct. The mines also were nearly exhausted, so that the other laborers were employed in more extensive agricultural labors to satisfy the greed for gold on the part of their European taskmasters.

The African slave-trade introduced into the colony a hardier race than that of the aborigines. The negroes were mostly brought to that part of the island settled by French buccaneers and afterward ceded to France. There, about a century ago, this hardier race became the avengers of their own wrongs and those of the Indians by emancipat-

ing themselves, clearing out their inhuman oppressors, and constituting themselves an independent nation. At one gigantic bound they thus took their place among the great family of nations.

Such an act on the part of an enslaved people was and is still highly distasteful to the nations which seek to enrich themselves and to extend their power by colonial domination. They overlook the moral lesson which God would teach them as to the result of their man-slaughtering, land-grabbing, gold-hunting iniquities, which they commit for the sake of mammon's filthy lucre; hence, the ecclesiastical bodies, which take their cue from the political spirit animating the nations, have also ignored the significance of the revolution. They, too, have wilfully neglected to bear an adequate Gospel testimony to the people in this island.

The moment that Haiti achieved her independence, in 1804, that event was made the pretext for the Church of Rome to withdraw its canonical clergy from the island, and she did not restore them again until sixty years later. Between 1804 and 1864 Haitians were left a prey to excommunicated Romish priests, who came to the country as religious adventurers.

The Protestant denominations of the world are no less culpable in this respect than the Church of Rome. In 1805, one year after the independence of the country was achieved, a constitution was adopted granting liberty of worship to all religious denominations. But no Protestant denomination took advantage of this splendid opportunity, because of their bitter feeling against the revolutionary acts of the Haitian people, by which they gained their God-given liberty and independence. Nevertheless, by one way or another, Protestant missions have been established in Haiti, apparently by chance, but in reality by the guiding hand of Divine Providence.

The Coming of Protestant Missions

There are two branches of Methodism in Haiti, viz., the British Wesleyan Methodist, and the African Methodists from the United States.

In 1815 the government of Haiti engaged and paid some teachers to come from England to establish schools. Some of the teachers were Wesleyan Methodists. Favorable reports from them induced the Wesleyan Missionary Society in London to send out three ministers in 1816, to begin missionary work. The Wesleyans have now four organized congregations in Haiti and four in the neighboring Republic of Dominica.

In 1824 the government of Haiti brought into the island eight thousand colored Americans, most of whom belonged to the African Methodist or to the Baptist denominations. There was among them one ordained elder and several licensed preachers, and four Method-

A MOCK STATE FUNERAL IN HAITI AT THE TIME OF THE ASSASSINATION OF PRESIDENT CARNOT, OF FRANCE

ist congregations were subsequently organized. Later a Conference was established, but for want of material aid from abroad no aggressive missionary work could be undertaken among the natives. Moreover, the religious hold of that denomination on the descendants of those immigrants has been steadily relaxed because of this inadequacy of support.

There was also an ordained pastor among the Baptist immigrants, and for a time he carried on quite an aggressive work in the north of the island. Several Baptist congregations were organized among native converts, which still continue to drag out a more or less feeble existence for want of missionary succor from abroad.

The original Baptist Missionary Society in the United States sent out a missionary in 1835 to Port-au-Prince, and a few years later another to Port-de-Paix, but after a few years' labor they were withdrawn. The American Free Mission Baptist Society of the United States sent out a missionary to Port-au-Prince in 1847, and another to replace him in 1860, but two years later that society also abandoned the field.

The British Baptist Missionary Society of London sent a missionary to Jacmel in 1847, and appointed successively two other pastors to continue the work. A third missionary was sent in 1863 by the same society to Grande-Rivière, a small town in the north of Haiti, where there was a native congregation that had been gathered by the labors of the Baptist pastor among the immigrants from the United States.

But in 1871 that society handed over its work to the Jamaica Baptist Union, which had been organized under its auspices.

This latter body appointed three pastors, natives of Jamaica, to labor at three different points where the nuclei of Baptist congregations had already been gathered. At present, however, the missionary at Cape Haitian is helped in his labors by a small stipend from the Jamaica Baptist Union. The rest of the field has been abandoned by that body, but four native pastors and one from Jamaica continue to carry on the Gospel work without foreign support.

The Baptist pastors now at work here, about six years ago organized the Haitian Baptist Union for cooperation in their missionary work in this field.

In 1861 a second immigration took place under the auspices of the Haitian government, when two thousand more colored people were brought from America. Among them was an organized congregation of Episcopalians with an ordained pastor. In 1863 the American Church Missionary Society adopted this mission by giving a small stipend to the pastor of the congregation. Bishop Lee, of Delaware, made an official visit in the latter part of the same year. In 1865 the regular Board of Missions of the Protestant Episcopal Church took charge of the field. Bishop Burgess, of Maine, made a second episcopal visit in 1866, and Bishop Coxe, of western New York, in 1872. Eleven ordained missionaries of the Episcopal Church having been set apart for work in the field, it was judged necessary to set a bishop

COFFEÆ-PICKERS IN HAITI

They separate the inferior grains from the superior after the coffee has been brought from the plantations in the country

on the spot to superintend the undertaking; hence, in 1874 the first missionary of that Church was consecrated for that purpose.

Six organized congregations, with sixteen outstations, are served by these missionaries. One of the organizations is in the neighboring Republic of Dominica. The stipends given to the missionary pastors have to be supplemented by the proceeds of other occupations. This hinders them in carrying on aggressive work, altho the field is literally white for the harvest, especially among the neglected rural population of the interior. Among them the Episcopal mission has so far obtained its best results.

The Net Results

The most important result of this propagation of the Gospel can only be briefly noticed, viz., the native converts who have been prepared and set apart for the ministry among their fellow countrymen. The perpetuation of the Christian Church in any given community under God depends upon carefully following the example of our Great Exemplar in raising up a native ministry.

The Church of Rome was officially reestablished by the consecration of the first Archbishop of Port-au-Prince in 1864. Among about one hundred and twenty clergymen of that Church now laboring in the island only four priests are natives. This is the clerical result obtained after forty years' renewed missionary work by the Roman Church in Haiti. It is only right to say, however, that several congregations, occupied with the education of youth of both sexes, have, during the same period, done a very effective moral and social work for the upbuilding of the urban population. But these benefits have not been extended to the rural population, which number four-fifths of the entire inhabitants of Haiti. European missionaries can not conveniently adapt themselves to the rude manner of living that prevails in the rural districts of this undeveloped country; hence, the necessity of training native laborers for all branches of missionary work wherever there is the greatest need for that work.

The Wesleyan Methodists, established here in 1816, have eight ordained missionaries, of whom only one is a native. A female high school, established by the Wesleyans at Port-au-Prince, offers advantages to the Protestant girls of that city similar to those offered by Roman Catholic schools.

The Baptists have seven ordained ministers, four of whom are natives. The African Methodists have three ordained ministers, of whom two are Haitians. These two denominations have been at work about three-quarters of a century.

The Episcopal mission has been at work about forty years. It counts thirteen ordained ministers, including the bishop, one of whom has charge of a church in the Republic of Dominica. Twelve of these

ministers are Haitians by birth or naturalization. During the past two years a theological school has been founded, wherein six native young men are in training for the Gospel ministry, altho the school has not yet a sufficient endowment, and we have only to trust in God for the procuring of pecuniary aid to enable the young men to preach the Gospel among their compatriots.

Influence of the Missions on Society

The leading class of Haitians, as a general rule, stand aloof from the active duties of Christian membership, tho they will freely contribute for any Christian work. This separation is partly owing to their independent feeling, which renders it distasteful to submit themselves to the tutelage of foreign pastors.

Morever, freemasonry was introduced in 1809, when all the churches of the world were standing aloof from Haiti, leaving her solitary and alone. The independent thinking men have, therefore, adopted freemasonry as a substitute for religion. Each lodge builds a spacious temple surrounded by high walls, and Sunday is the day fixed for their regular meetings. Five such Masonic temples exist at Port-au-Prince, and one such, at least, in every other important city or town of the republic. Meanwhile their mothers, sisters, wives, and daughters are under the influence of the clergy of the Church of Rome; hence, from a religious point of view, the men and women of Haiti seem to be almost hopelessly separated from each other. On their death-beds some of the Freemasons, to gratify the entreaties of the women of their families, formally renounce freemasonry in order to be buried with the rites of the Church of Rome. But many others persist in this separation imposed upon them by the discipline of that Church against freemasonry, and are buried with the Masonic rites of sepulture.

Two advantages have accrued to Protestantism in Haiti from freemasonry. The first is the knowledge of Holy Scripture by the use of the Bible in the Masonic lodges, and the second the practise of religious toleration inculcated by the tenets of that institution.

Last among the social elements of Haiti is the great uneducated laboring mass of people in the rural districts. They are unfortunately still deep in the practise of their ancestral African superstitions, and the Church of Rome, so far from being able to wean these people from their idolatry, has, on the contrary, the humiliating sight of beholding some of the things belonging to its ritual mixed up with that of African voodooism. The voodoo priests exert more influence over the mass of common people than do the priests of the Roman Church, notwithstanding the fact that these people are, as a general rule, baptized members of that Church.

The great work of evangelization must, therefore, be carried on

among these ignorant classes as the only effectual open door in Haiti for the propagation of the Gospel. Let us, then, begin at this bottom round of the social ladder, and climb gradually to the topmost round.

The most interesting Gospel work so far accomplished by the Episcopal Church in Haiti is being carried on among these rural populations in the interior, where the African mysteries prevail. More than a dozen of these priests of superstition have been converted to the Gospel, and others are being influenced to abandon their idolatry and embrace the truth as it is in Jesus. The first few converts became the instruments, through the Spirit of God and under the leadership of their pastor, to bring many others to a saving knowledge of the Gospel.

The Missionary Needs of Haiti

Much work still needs to be done for the evangelization of the masses in the rural districts. They are in a social condition similar to that of the emancipated negroes in the black belt of Alabama, where Booker T. Washington is carrying on his noble work with such wonderful success. That class here also need to be trained in domestic industry, along with elementary school instruction, in order that the spiritual seed of the preached Gospel may take deep root and bear fruit abundantly in their lives. The great Missionary Apostle of the nations informs us that that which is spiritual is not first, but that which is natural, and afterward that which is spiritual. Our Lord declared that He did not come to abrogate the commandments of the Father, but to fulfil them; hence, the commandment given at the very dawn of creation, to subdue the earth and have dominion over the beasts and birds, is still in full force if we would attain our highest estate. It is a Divine duty which the Church can only ignore at her peril, and it is a historical fact that the Gospel has taken a permanent root only where nations have made some progress in understanding and obeying natural laws of God. In such countries as China and Japan we do not need, therefore, to supplement Gospel work by industrial institutions, because those empires have already made notable progress in the arts of civilization. But among undeveloped peoples, such as the tribes in Africa and in the Isles of the Sea, the Church needs to teach them how to fulfil the commandment of civilization given by our Divine Creator along with the commandment of evangelization subsequently given by our Divine Redeemer.

General Armstrong and Booker T. Washington have been raised up by Divine Providence to give an object-lesson to the Church in these latter days as to the manner in which she should execute her mission among undeveloped races. All well-wishers of humanity should therefore pray that she may have the Divine grace to learn and put in practise that lesson.

THE CHAPEL OF THE "GOOD NEWS"
A chapel and congregation of the Episcopal Mission in one of the country districts of Haiti

Therefore, as an aid to the success of Gospel work in Haiti, we need the means to establish and endow industrial institutions, elementary schools, and hospitals for the scientific treatment of the sick and afflicted; and, as the crowning institution of all, a school to train a native ministry.

AN INTERNATIONAL MISSIONARY

A SKETCH OF THE LIFE AND WORK OF REV. GUIDO F. VERBECK, D.D., OF JAPAN

BY REV. EUGENE S. BOOTH, A.M.
Principal of Ferris Seminary, Yokohama, Japan

Guido F. Verbeck, the "man without a country," who died in Japan five years ago, was born at Zeist, Holland, in 1830. He had been a missionary to Japan, under the appointment of the Board of Foreign Missions of the Reformed (Dutch) Church in America, for nearly thirty-nine years.

From his father, a German, and his mother, a native of the Netherlands, he inherited the good qualities of both nations as well as two mother tongues. His early education was received in the Moravian seminary at his native place. How much those associations and the training there received may have helped to kindle the missionary spirit in the youthful Guido is not immediately apparent, but the linguistic knowledge obtained at this school, where German, Dutch, French, and English were taught by teachers who were native to the country to which each language belonged, eminently fitted him for the unique and important part he was destined to take in the regeneration of a great people.

In 1852, having completed his studies as a civil engineer, he went to America, and for three years followed his profession at Green Bay, Wisconsin, and one year in Arkansas. He became dissatisfied, however, with his profession, and upon the advice of a relative decided to enter the Gospel ministry, whereupon, in 1856, he entered the theological seminary at Auburn, New York.

During this period something was happening in the little-known and distant land of the Rising Sun which, in providence of God, was destined to shape the future course of this matured and abundantly equipped young man.

Three American gentlemen, Rev. S. Wells Williams, D.D., Rev. E. W. Syle, and Chaplain Wood, of the steamship *Powhatan,* met in Nagasaki in 1857, and wishing that Protestant Christianity should be introduced into Japan as speedily as possible, each agreed to write a letter to some prominent pastor or to the mission boards of the Episcopal, Presbyterian, and Reformed (Dutch) churches, urging the importance and desirability of immediately sending missionaries to Japan.

In view of the mercantile relations that had existed for a long time between Japan and Holland, in view of the recently successful efforts of Commodore Perry on behalf of America to open Japan to the commerce of the world, and in view of the origin and affinities of the Reformed (Dutch) Church in America, it was thought that a representative, or representatives, of that body would have special opportunities for introducing the Gospel to the people of Japan.

The Man Discovered

It is not surprising that the Reformed Church regarded this as a special call to her, that she responded to it without hesitation, or that she decided to send out three men as soon as they could be found. Inquiries for suitable men led to the discovery of Mr. Verbeck, who at the time was in the graduating class at Auburn Seminary.

About the middle of May, 1859, he and his bride, in company with Rev. S. R. Brown, D.D., and family, and Dr. Simmons and wife, sailed from the port of New York on-board the good ship *Surprise,* amid the display of flags and the booming of cannon. Little did he realize then, in common with the other members of that party—the first embassy of the Prince of Peace to the land of Zippango—what an important and far-reaching career awaited him. They landed at Nagasaki on November 7th, where he found Rev. C. M. Williams, of the American Episcopal mission in China, who was paying a visit on account of ill health, and who was afterward appointed to Japan, and later became Bishop Williams. They became intimate, and formed a lifelong friendship. Such were the uncertainties of those times in this country that the husbands of this company prudently left their wives

temporarily in the care of missionary families at Shanghai, and they proceeded alone to their respective destinations in Japan. Mrs. Verbeck joined her husband at Nagasaki on December 29th. A pioneer, ignorant of the language, without facilities for acquiring a knowledge of it readily, he was cut off from the possibility of entering at once upon the work of evangelization.

This, however, had its compensations. He had come among a strange people, whose political and social conditions were unfamiliar, and whose individual characteristics were peculiar—perhaps unique. Time was needed, and careful study of the situation required, in order rightly to apprehend these new elements.

Amid Danger and Hardship

His situation was, indeed, a trying, perplexing, and often dangerous one; for it was a time of "attacks without warning, and of assassinations from patriotic motives." The prevalent hatred of foreigners, particularly of Christianity; the suspicion with which every action was regarded; the inability to obtain a personal teacher of the language even, except he were some emissary in the employ of the government—all of which, so far from discouraging him, were rather the means whereby these qualities of manhood and simplicity of life were developed that commended him as a trusted counselor to this, at that time, suspicious people. "The missionaries shared with other foreigners in the alarms incident to the disturbed state of society, and were sometimes exposed to insult and assault."

The following incident, which the writer heard him relate, illustrates how closely danger came to him in those early days. The samurai, or armed knights of the realm, were intensely hostile. Armed with two swords, they would cast scowling looks at the hated foreigner, whom they would have gladly expelled from the country. One morning two of these two-sworded gentry called upon him at his home, and soon after the customary salutations were exchanged they went out of the house, leaving their long swords on the floor. Doubtless their object in going out was to reconnoiter, so as to make sure their escape; but He who cares for the sparrows cares too for the missionary. A director of the school in which he taught called at that juncture, and much was the surprise of the would-be assassins, upon their return, to find their victim thus guarded. After some general conversation the two-sworded visitors swaggered forth, without having made known their purpose in calling. After they had gone the director asked if he knew these men, and on what business had they come. He replied that they were strangers and had not made known their business. "Truly," said the director, "you have had a narrow escape. They are dangerous men. I felt impelled to call upon you at this time, but had no special

reason, that I know of, for doing so. You have, indeed, had a narrow escape."

Many years later, in his "History of Protestant Missions," quoted above, he says: "But those who passed through these early experiences were mercifully helped in all their peculiar situations and perplexities, and delivered from all their dangers, so that not a few of them are permitted to be here to-day to testify in person to the goodness of the Master who called them to this field."

Overcoming Prejudice

In an old letter to Rev. Henry Stout, his successor at Nagasaki, also quoted from "History of Protestant Missions," he says:

We found the natives not at all accessible touching religious matters. When such a subject was mooted in the presence of a Japanese, his hand would involuntarily be applied to his throat, to indicate the extreme perilousness of such a topic. If on such an occasion more than one happened to be present, the natural shyness of these people became, if possible, still more apparent; for you will remember that there was then little confidence between man and man, chiefly owing to the abominable system of secret espionage, which we found in full swing when we first arrived, and, indeed, for several years after. It was evident that before we could hope to do anything in our appropriate work, two things had to be accomplished: we had to gain the general confidence of the people, and we had to master the native tongue. As to the first, by the most knowing and suspicious, we were regarded as persons who had come to seduce the masses of the people from their loyalty to the "God Country," and to corrupt their morals generally. These gross misconceptions it was our duty to endeavor to dispel from their minds, by invariable kindness and generosity, by showing them that we had come to do them good only, and on all occasions of our intercourse with them, whether we met in friendship, on business, on duty, or otherwise. A very simple Christian duty indeed.

Many years later, while living at Nagasaki, I found many evidences of the sincerity of the counsel contained in the above letter and the fidelity with which he followed these principles in his intercourse with the people, for the name of "Hakase Furebekki," by which he is known in Japan, was revered and had become almost a household word throughout that section, as it has since throughout the empire. On several occasions, when calling on Japanese, and happening to mention the name of Verbeck, the evident tone of pleased surprise in which the queston "Do you know him?" was put, showed what a warm place he had in their remembrance. Occasionally the good housewife would retire and in a few moments return with a small lacquer cabinet, carefully wrapped in silk crape, and triumphantly produce a carefully preserved, tho often badly faded, photograph of him.

Seekers after truth, Nicodemus-like, would come at night to talk

and to obtain books for themselves and friends. Buddhist priests became alarmed or interested. At one time they purchased a whole invoice of four cases of Christian books before they arrived. At another time an old priest from a neighboring town placed three of his pupils under instruction to be taught Christianity, saying that he himself was too old to learn the new doctrine. For nearly three years the instruction went on. The old priest, to whom all the instruction was doubtless faithfully reported, frequently came to express his thanks for the kindness shown in teaching the young men. On one occasion, when the truth was pressed home, and he was urged to decide whether to accept it or not, he visibly squirmed, saying: "I have studied so many religions in my life, my mind is confused, and I am unable to decide as to their merits; but the young men will doubtless be able to decide." It is sufficient to say this brought matters to a crisis, and Mr. Verbeck was summarily relieved from planting more seed in that uncongenial soil.

One day, some three years after his arrival at Nagasaki, two young men to whom he had been teaching the Bible in English for about a year, brought him a basket containing two black suckling pigs as a thank-offering for his teaching, for they had surpassed all competitors in examinations held that day before the governor. The success of these lads, comparatively a trivial incident in itself, belongs to a chain of circumstances which led to those important relations with the government of Japan he held for a period of fourteen years, from 1864 until 1878.

The Prince of Hizen

Another link, or, more correctly speaking, series of links, in that chain, were the truly marvelous circumstances which led to his acquaintance with the Prince of Hizen, whose capital was at Saga, in the Island of Kiushiu.

The first event in this series of links was the discovery, by Murata Wakasa-no-Kami, a relative of the Prince of Hizen, of an English Bible on the shore of Nagasaki Bay, in 1855, while in command of the defenses at that port. The interest this event awakened in the mind of Wakasa led him to make diligent search to find out what this book was. He sent one of his men to Nagasaki, for the ostensible purpose of studying medicine, but in reality to find out the nature of this new book; and having learned it was the Word of God, the Gospel of Jesus Christ, he sent secretly to Shanghai and obtained a Chinese translation. In 1862 Wakasa sent his younger brother, Murata Ayabe, to Nagasaki, to seek aid in understanding the Bible. He unexpectedly met Mr. Verbeck. A Bible class of five persons, distant twenty miles, was thereupon organized, and conducted through the faithful services of Motono Shūzō, a trusted relative of Wakasa, who brought the questions and returned the answers. Excepting for an interruption of a

brief period, in 1863, when Mr. Verbeck, having been warned of danger by Ayabe, went with his family to Shanghai, this class was carried on for about four years. The fruitage of this labor, under such difficulties, was the secret baptism of Murata Wakasa-no-Kami and his brother Ayabe on May 20th, the anniversary of the day of Pentecost, 1866—the first Protestant Christians in Japan, with the single exception of an old man at Kanagawa.

These events led to his being sought for by the officials of the government school at Nagasaki, and also by the projectors of the school established, about this time, at the same place, by the Prince of Hizen, and, with the consent of the Board of Foreign Missions, he gave himself assiduously to teaching. In the latter school were two sons of Prince Iwakura (the elder of whom is the present Prince Iwakura), who, upon the recommendation of Mr. Verbeck, went to America and entered Rutger's College, where they were students in 1872, when their illustrious father visited America with his embassy.

In the midst of success he did not escape calumny. The hatred, due doubtless to traditions regarding the Jesuit propagandism of three centuries before, was rife, as a protest to which Mr. Verbeck is reported to have declared his willingness to give twenty years to prove to the Japanese that he was not a Jesuit. Surely his desire in this regard at least has been fully gratified. In illustration of the calumny I insert a few extracts from a pamphlet entitled "The Story of the Evil Doctrine," prepared perhaps by the priests who had been so carefully taught, which appeared in 1868, translated by Mr. Aston, of the British Civil Service:

> Compared with the Roman Catholic religion, this Protestantism is a very cunning doctrine indeed; altho they try to make out that there is nothing abominable in it, they are really foxes of the same hole.

Another version puts it thus:

> They are the same old fox looking out of two holes, . . . and it is really more injurious than the Roman Catholic doctrine. . . . The Jesus Doctrine and the Doctrine of the Lord of Heaven (Protestantism and Catholicism) are the same in origin and merely branches of one tree. . . . As the Roman Catholic religion has spread so widely, it behoved those of the Protestant doctrine to take their measures to increase the circle of their sect also.

The political elements were rapidly taking form which culminated in the "restoration"—*i.e.*, the restoring again to the emperor those sovereign prerogatives which, under the shogunate, had been usurped. Mr. Verbeck not only had personal acquaintance with many of the leaders of the events of those days, but he had under his instruction many who, in a few years, became influential in the imperial government. Very soon after the restoration, in 1868, he was invited to

Tokyo to have charge of educational matters there. He remained in Nagasaki, however, until his successor arrived.

In March, 1869, he sent to Tokyo, and organized the Kaisei-jo, which was the first college in Japan, and the embryo of the present Tokyo University. His executive skill and administrative abilities, which were of a high order, were for a period of four years put to severe test. The faculty under him, numbering about a score, represented four nationalities, most of them, at first, not professional teachers, but such men as could be obtained in the open ports. His command of modern languages stood him in good stead; and besides looking after the great variety of details in connection with this school, he at the same time was called upon by government officials for advice and explanations upon all manner of questions relating to international usages.

In 1873 his connection with the college ceased, and he was engaged in the Dajokwan, which attended to the duties that are now divided among the several departments of state. Both there and in the Senate, later, his chief duties were those of a translator. "The Code Napoleon," Bluntschli's "Staatsrecht," and "Two Thousand Legal Maxims," with comments, he placed, by his versatile pen, within the reach of acquisition by the Japanese. Aside from his official duties, he had occasion from time to time to send to members of the government brief memorials on "Education," "Religious Liberty," and kindred subjects. On the day of his funeral a Christian Japanese layman was overheard to say: "To this man alone we Japanese are indebted for the religious liberty we enjoy to-day."

Japanese Honors

Four instances at least may be briefly cited to show that his eminent services are remembered and highly esteemed by the Japanese government. The first of these was the honor granted him by the emperor on July 2, 1877, when the decoration of the third class of the Order of the Rising Sun was conferred on him.

The second was the government's action, in 1891, in granting him a special passport, extending to him and his family the right "to travel, sojourn, and reside in any part of the empire in the same manner as the subjects of the same." The following is the letter that accompanied this, in itself, unique and highly appreciated courtesy:

TOKYO, July 4, 1891.

To the Hon. Guido F. Verbeck:

SIR,—In consequence of your having lost your original status as a subject of Holland, without having acquired the rights and privileges of a citizen of the United States of America, you are left without any national status; and, desiring to live under the protection of our imperial government, you did, in the month of March of the present year, make an application for this purpose to the former Minister of Foreign Affairs, which was endorsed by him.

You have resided in our empire for several tens of years; the ways in which you have exerted yourself for the benefit of our empire are by no means few, and you have been always beloved and respected by our officials and people. It is, therefore, with great pleasure that I send, on a separate sheet, the special passport which is desired, and which, I trust, will duly reach you. Furthermore, the special passport above referred to will be of force and effect for one year, dating from this day, and permission is granted you to renew and exchange the same annually.

Respectfully,

TAKEAKI ENOMOTO,

[Signed and sealed.] *Minister of Foreign Affairs.*

On Dr. Verbeck's death the emperor sent his family a largess of yen five hundred, to defray the expenses of interment. And, finally, on the day of the funeral an escort of the Imperial Guards was in attendance, the emoluments and honors becoming one of his rank.

These, however, are but the material expression of the high honor and profound esteem in which this man of God is held by those in authority in this country.

May not time reveal that as Daniel was to the Medes and Persians, so was Guido F. Verbeek to the Empire of the Rising Sun?

In 1879 he was elected a member of the New Testament Revision Committee, took a share in the revision of the Japanese New Testament, revised the Japanese translation of the Old Testament, translated the Psalms, revised much material for the American Tract Society's committee for North Japan, preached at least twice on Sundays, lectured almost weekly, and was privileged to preside at the public meeting held in Tokyo upon the completion of the Japanese version of the Bible. For five years he taught regularly in the theological department of the Meiji Gakuin. During the past three years he was engaged particularly in touring, spending a month, six weeks, or two months at a time, tramping through various parts of this empire, preaching and lecturing daily; responding to every one's call—he was sought by all—he was seldom without invitations and engagements. It had been his intention to make such a tour during the past winter in Kiushiu, his old and dearly loved field, but a chronic ailment, being somewhat aggravated, his physician persuaded him to cancel the engagement.

A word in regard to his mastery of the Japanese language and his facility in his use of the vernacular. Some time during the past year a series of lecture-meetings had been arranged in Yokohama. A neighbor of mine gave a Japanese domestic, an intelligent woman, permission to attend. Knowing that Dr. Verbeek was one of the speakers, upon her return he asked her if she could understand the foreigner who spoke. She replied, "No foreigner was there; only Japanese spoke." It was with difficulty the woman could be made to

believe she had been listening to a foreigner. An evidence of his devotion to his work is the singular fact that while in Japan he never preached or lectured in English or any language except Japanese. A single exception was an informal talk to a small company of missionaries in Tokyo, giving some reminiscences of early times in Japan. His use of the Japanese language for show was indulged in once, in a pulpit in Holland, where, at the request of the pastor, he repeated John iii: 16 in Japanese, very much scandalizing an old Dutch elder, who thought God's house had been profaned by the use of such heathenish gibberish; nor was he much molified when informed it was the Word of God.

A Remarkable Man

Dr. Guido F. Verbeck was a gifted, highly cultured man, as broad and liberal in his views as truth itself; cosmopolitan in his sympathies and love for mankind; a man literally without a country, whom three nationalities account it an honor to proclaim; delightfully entertaining to both old and young; modest and retiring, so far as his own personality was concerned; a man among men, he was esteemed by all and beloved by those who knew him. A painstaking and conscientious student of whatever subject he set about to investigate; undaunted by any task that appealed to him as duty; earnest and faithful in his conception and presentation of truth to all, rich or poor, high or low, who are seeking light, he was, in every respect, the model missionary to the Japanese. "We shall not see his like again." His place was made for him and he for the place by the Maker of all things, and it has been forever sealed against all comers.

The deeds of such a man! Who can measure the extent of their influence? For him, his deeds are the appropriate, suitable, and all-sufficient eulogy. And they speak and will continue to speak, as the years go on, in a language more eloquent than words. Surely a grateful people will one day arise who will call him blessed.

"He walked with God, and was not, for God took him."

THREE JAPANESE VIEWS OF RELIGION

BY REV. R. B. PEERY, PH.D., SAGA, JAPAN
Missionary of the Lutheran Mission; author of "The Gist of Japan"

Not long ago I embarked on a small coast steamer, at six o'clock in the evening, for a town farther down the bay, to be reached at midnight. There were three men besides myself in the second-class cabin. One was a young man employed in a large ship-building establishment in Nagasaki; another was a middle-aged man with a long, black beard, which always commands respect in Japan; and the third was an elderly looking gentleman, evidently of some wealth and culture.

Although perfect strangers, we soon threw aside all conventionality, and became sociable and communicative. After whiling away some two or three hours with talk about many things, I introduced the subject of religion, and asked each one his personal attitude toward religious questions. The free conversation that followed was an illuminating one, showing the attitude of many Japanese toward religion to-day, and how deeply some of them have thought about it.

The young man from Nagasaki spoke up readily, as follows: "That religion is necessary to individuals and to the state I have no doubt. Young men in a wicked city like Nagasaki feel great need of the restraining influence of religion to keep them from falling into temptation and enable them to lead clean lives. The present unrest and disorder in the moral and political world I believe to be due to the fact that the nation is drifting away from religion. We Japanese sorely need a religious faith, but whether Christianity or Buddhism is best suited to our wants I do not know. I have occasionally gone to the churches in my city, and the teaching I have heard there has seemed to me good, but personally it has made no deep impression on my mind."

The black-bearded man spoke next: "I am a government official and a Christian, having been baptized several years ago. In the town where I live there are no missionaries or evangelists. Personally, I try to lead a religious life, and I often speak to my friends about the true God and their duty toward Him. But all of them have been reading Nakae Tokusuke's books about 'No God!' 'No Soul!' and refuse to believe in the existence of God. Can you not give me some clear and unanswerable arguments for the existence of God with which I can convince them? I know enough to rest satisfied myself, but not to answer their atheistic speculations."

I gave him, as clearly and briefly as I could, some of the most intelligible and convincing arguments for the existence of God, and he carefully made note of them; but I fear they will not command immediate assent in minds that are filled with the atheistic ideas prevalent among Japanese thinkers to-day.

The elderly man listened respectfully to what the others had to say, but seemed loath to speak out himself. Finally he gave us, in a very deliberate and concise manner, his religious belief. He said: "I am an operator of a gold-mine here in Satsuma, and, being a business man, have not looked as deeply into philosophical and religious questions as some others; but I have certain convictions on the subject. The present disorderly and immoral condition of irreligious Japan bears eloquent testimony to the need of religion. Government and religion must go hand in hand, as father and mother of the people, before we can build up a strong and righteous state. As to the existence of God, I have never had any doubt. All nature speaks to me of

Him, as well as my own heart. But as to what kind of a being this God is, and my relation to Him, I know nothing, and know no way of finding out."

Here I interrupted him by saying that the position he had attained was just where the light of nature has always led thoughtful men, and revelation is needed to give the further knowledge. That revelation Christians believe they have had through Jesus Christ, who came to reveal to us the otherwise inscrutable God whose existence nature shows us. He replied that Buddhism likewise professes to be a revelation from God; but he knew of no clear proof of such claims, and it did not seem to him there could be any, since they must necessarily lie outside the realm of sensual experience.

He then went on to speak of the comparative merits of Christianity and Buddhism. "I have talked with Dr. Murakami, a noted Buddhist scholar educated in the West, about Buddhism, and with Mr. Ebina, a leading Congregational pastor, of Unitarian faith, about Christianity. It seems to me that both religions are good, and that each has certain points of superiority over the other. Monotheism is surely superior to polytheism; but the leading Buddhists are agreed to-day that their faith, too, was originally monotheistic, and that the present idea of many gods is a corruption. It seems to me that the Buddhist pantheistic idea of God is more in harmony with the English Spencer's and the French (*sic!*) Haeckel's ideas of the Absolute and Unknowable Power pervading all things than is the Christian conception of a personal God. Also, the Buddhist idea of immortality through endless changing existences seems to harmonize better with the prevalent evolutionary hypothesis of the universe than the Christian conception of an endless and changeless personal identity. However, these are great questions, and not to be lightly answered either way. I have always been much interested in them, but have no expectation of solving them."

This man then drifted into a political talk with the government official, and this, too, was both interesting and instructive. The business man said he had taken some part in political affairs ten years ago, but had been disgusted by the corruption and venality of many of those in public life, and had resolved to have nothing whatever to do with political affairs henceforth. The official thought public life was not so corrupt as it was pictured, but the other spoke up with much feeling:

"I have seen, and know of what I speak. I can point to high officials over all this land who ought to be in jail to-day. Look at the wholesale arrests of educational authorities, and even governors of prefectures—more than one hundred of them—for bribery in connection with the text-book scandal. Do not many members of the Diet frankly and unblushingly acknowledge the taking of bribes and live

openly with bad women? Look at one of our greatest statesmen, who, by the way" [this to me], "was much feasted and praised in your honorable country last year. Is he not spoken of everywhere as a libertine and a corrupter of our youth by his open and flagrant immoralities? No, we have fallen on evil times, and they will not be bettered until the moral sentiment of the whole nation is elevated!"

To this rather vehement speech the official made no reply, and in a little while our boat was at the wharf, and we all went our several ways into the darkness. Just what thoughts the others carried with them I do not know; but the result of the conversation to me was a deepened sense of Japan's need of our blessed Lord Jesus and His purifying and saving Gospel?

ARCTIC EXPERIENCES

BY REV. E. J. PECK, BLACKLEAD ISLAND, CUMBERLAND SOUND *
Missionary of the Church Missionary Society of England

Cumberland Sound is one of the most remote and inaccessible mission stations on the face of the globe. The work was inaugurated here under the Church Missionary Society of England in 1894, when I sailed with Mr. J. C. Parker for these remote regions opposite Greenland. Upon the coasts of Cumberland Sound are scattered bands of wandering Eskimos, hitherto entirely unreached, and to them we were going to carry the glad tidings of a Savior's love.

Our departure for this new field took place on July 9th. The vessel in which we sailed was a small brig called the *Alert*, of only one hundred tons register. We reached Blacklead Island, on the southern shore of Cumberland Sound, on August 21st. The aspect of the country was forbidding in the extreme; indeed, the regions in which I had formerly labored seemed almost a paradise compared to the icy wastes of Baffin's Land.

Our island home, especially in the winter-time, may be truly styled a picture of complete desolation; barren rocks, swept by fierce gales; snow packed many feet deep in the gullies; ice along the shore, piled up in some places fully twelve feet high; no tree or plant to cheer or

* The author of this article was left an orphan forty years ago. He was first led to serve in the Royal Navy for ten years, and was there converted by reading a copy of the Scriptures, which one of his sisters gave him as a parting present. Later he was led to labor with a clergyman (the Rev. T. R. Govett, of Newmarket) as Scripture reader, and at the same time, with that clergyman's help, carried on his studies, and through his influence was led to join the Church Missionary Society. By this society he was finally sent out to labor among the Eskimos on the northeastern shores of Hudson Bay. Nearly eight years of toil and blessing were spent in that barren region. He then returned to England, but soon came back with a brave wife to share his joys and sorrows. For some seven years Mr. and Mrs. Peck lived in the same desolate region, at an isolated station called "Fort George." The nearest doctor was *four hundred* miles away, and the nearest post-office fully *one thousand* miles distant. In 1892 they were obliged to return to England on account of the ill health of Mrs. Peck. Leaving her and the children there, Mr. Peck went to Cumberland Sound, where he could not hear from them more than once a year.

MESSRS. SAMPSON, PECK, AND BILBY. THE THREE ENGLISH MISSIONARIES ON BLACKLEAD ISLAND

gladden the heart; Eskimo dwellings, like mounds of snow, scattered about in every direction; ravenous dogs ever prowling about, seeking something to satisfy the pangs of hunger; Eskimos—some, at least—looking more like wild animals than human beings in their bulky fur garments—such is the scene upon which the eye rests during the long, wintry days.

How could we maintain a healthy mental and physical tone in the midst of so much calculated to depress? We must have, in the first place, a proper dwelling. This we have been able, through the kindness of friends, to obtain, and the rooms in which we live are both cheerful and warm. Our house is divided into three compartments, viz., two dwelling-rooms and a kitchen, or what might also be called a general reception-room—all of which are on the ground floor. Our arctic home is made as follows: First, there is the wooden frame of the house itself, next a coating of tarred felt outside the frame, boards then cover the felt, and canvas, nicely painted, covers the boards. Coming now to the inside of the frame, we have between the inside boards and frame a good packing of moss. This we were able to collect in the summer-time. Tacked on the inside of the boards is

a covering of calico, and then a nice colored wall-paper is pasted on the calico. The windows of our house are double, with a sliding arrangement on the outside for ventilation. The inner window is fitted with hinges, and can therefore be opened or shut at pleasure. A slow-combustion stove, fitted into the partition which divides our dwelling-rooms, is used for heating both apartments, altho we have, when necessary, an oil-stove to augment the heating power. As every item of coal, firewood, and paraffin oil must come out from home in the little vessel which is our one connecting-link with the outer world, it is, of course, a matter of great importance to obtain as much heat as possible with a small amount of fuel. We think we have been

A GENERAL VIEW OF BLACKLEAD ISLAND, CUMBERLAND SOUND, IN SUMMER

fairly successful in this respect, as our yearly consumption of coal for two stoves (one of which is used in our kitchen) does not exceed *seven* tons.

Our daily routine did not vary greatly, except when we were touring. Our Eskimo servant (a man) lights fires at about 7 A.M. The *cook* for the week (either myself or my fellow-laborer) then prepares breakfast. This we have at 8 A.M. sharp. Then follow prayers, private devotion, study of language, etc., till about noon. Dinner, 1 P.M. After dinner, interesting reading. Our reading-matter, I should mention, is divided into monthly bundles; various periodicals, newspapers, etc., are read with intense interest, and the fact of their being *twelve months* old does not seem to make much difference to us. School for children, 2.30. Visiting till 5. Tea, 5.30. Evening service,

7.30. Reception of visitors (every night, except Sunday) till 10. Prayers and private devotion. Then to bed at 11 P.M.

Our food is somewhat monotonous but wholesome. We try to vary our diet as much as possible. Tinned meats, preserved vegetables, flour, biscuit, oatmeal, tea, coffee, soups, etc. (all of which articles have, of course, to be obtained from home), form our chief stock in hand, and are augmented by any fresh food we can obtain from the Eskimos. Sometimes we can obtain from them a supply of venison and seal's meat. We pay the people for these items with various articles, such as biscuit, oatmeal, etc. Money is unknown in the country, and, as a matter of fact, I happened, when I left home, to have sixpence left in my pocket; and after being away for over two years I found the same coin there in the same place when I landed once more on the shores of Scotland. So we have our compensations in the arctic wilds. No rents, rates, taxes, policemen, or money!

AN ESKIMO WOMAN AT BLACKLEAD ISLAND

I now pass on to speak particularly of the spiritual side of our work in Baffin's Land. When we arrived at Blacklead Island we had the pleasure of meeting a large body of Eskimos. These were employed by Mr. Noble's agents in connection with the whale fishery—and I have seen whales which measured some sixty feet long and some twelve feet high. These huge creatures had been harpooned by the Eskimos (who follow them in whaleboats) and had been towed to the beach at high water, where, when the tide receded, the huge carcases were stripped of the blubber (fat), the weight of which, even from *one* whale, is often fully *twenty* tons. As the Eskimos were thus gathered together, we had many opportunities of making their acquaintance and of giving them some idea of our real objects and desires. After a time they showed a considerable desire for instruction. But where could we gather our arctic friends? No wood had we to build a church, so I invited the people to give me some *common* sealskins. These skins were sewn together

and stretched on a rough frame. Seats, which were made out of old provision boxes, were place inside. We also used a paraffin lamp and a small stove to give some light and warmth in our novel church.

Here, in this tabernacle in the wilderness, the people come together night after night to be instructed in the truths of the Christian faith. But here a question naturally arises. What do the Eskimos believe? What religion have they? The greater part of the Eskimos believe not in *one* Great Spirit, like, for instance, the Cree Indians, but they believe in a plurality of spiritual agencies; indeed, almost every object

AN ESKIMO SNOW HOUSE ON BLACKLEAD ISLAND

may have its *innua* (viz., its being, its inhabitant), but besides this belief in what one may call an animate world they also believe in various spiritual beings which are called "*tongak*." They invariably look upon such spirits with feelings of fear and dread, and the business of the conjuror (*angakok*) is to find out by means of various incantations through the medium of his *tongak* (each conjuror has a familiar spirit of his own) the causes of sickness, storms, and other evils which may distress the community. Various abstinence customs which refer more or less to every animal captured in the chase (parts of such animals not being eaten), also to the every-day life of the people, are ordered by the conjurors. Now the transgression of these unwritten laws is considered a sufficient cause for the evils mentioned above. The conjuror's business is to find out the transgressor. This he is said to do through the medium of his spirit. The spirit, through

the conjuror, reveals the culprit. The spirit, again through the conjuror, orders the penalty. This may be the imposition of fresh abstinence customs. Frequent transgression of these customs may mean death. Thus we have a spiritual force brought to bear upon the people. It is this fact—a fact which, I think, I have never seen stated by writers who have studied the Eskimo character—which makes them cling with such tenacity to their heathen customs. It is this fact also which, beneath the seeming placid exterior of Eskimo life, proves an intolerable, galling, and injurious yoke to these brave but simple people, and it is our business, as the people of the living God, to set before them a loving, accessible, and almighty Savior, who alone can dispel, through the power of the Holy Ghost, the darkness, dread, and gloom which still covers this race.

But to return. Not only has a messenger of the King to deal with

THE MISSIONARIES' HOUSE ON BLACKLEAD ISLAND
The low structure on the right was the church devoured by the dogs.

a system of superstition which is woven, so to speak, into the very life of the Eskimo, but when we come to explain to such a people—a people many of whom have never seen a tree, sheep, or cow—some passages of the Gospels or other parts of God's Word, then one finds that missionary work has, indeed, its difficulties and perplexities. We tried to solve these difficulties, at least in some measure, by giving our arctic congregation magic-lantern addresses. Never shall I forget the first lecture given in our sealskin church. The people came together in such force that they were almost piled one on top of the other, and altho the weather outside was bitterly cold, still the perspiration poured down their faces almost in streams, and for obvious reasons it was in many respects better to be *outside* that edifice than inside. Helped by the power of God, Mr. Parker and myself continued our work for

the Lord. Several of the adults and children learned to read the books God had enabled one to prepare for them, and in spite of many trials we had the pleasure of passing through our first winter's work with, at least, the assurances that we had gained the confidence of several of our primitive flock.

In August, 1895, the ship arrived, bringing news from a far country. Friends will, perhaps, be able to form some little conception of the joy which flowed into my heart when I heard, after an interval of fully *thirteen* months, that my dear wife and little ones had been kept in health and strength during that long interval. I must not pass on to speak of our recent work without mentioning the wonderful experience we passed through on the night of January 21, 1895, when our little sealskin church was *devoured* by a pack of hungry Eskimo dogs. These creatures, who were almost starved to death, made a raid on our church. They managed to get on top of the roof; once on top they soon tore holes in the sealskin covering, and in spite of our joint efforts they actually ran away with long pieces of dry, frozen skin, which they devoured in the most ravenous manner. In the summer of 1896 a heart-piercing disaster took from my side my friend and companion, Mr. Parker. He, with six companions—four Eskimos and two traders—went away in a boat for a little change and needful recreation. A squall of wind must have struck and capsized the boat, and, sad to say, every one perished. For a short time I was alone on that desert island, but I was glad, indeed, to find on the arrival of the ship another companion (Mr. Sampson) to help in the work. As we toiled on for the King we saw some few tokens of the moving and constraining power of Christ's love, but as regards the people as a whole they seemed to cling as tenaciously as ever to their old superstitions, and it was not till the autumn and winter of 1901 that we saw a *real* spiritual movement among our arctic friends. I now give some extracts from my journal, which will show how God led us out into the place of blessing. Mr. Greenshield (who joined the mission in September of the above year) and myself felt that we could not face our winter's work without power from on high, so on October 24th we set apart a "quiet day," during which we determined to seek such power by united prayer and the study of God's Word. The subject chosen was the person and work of God the Holy Ghost. Four times during the day we met together, and we both felt that God had been with us of a truth. We also agreed to draw up a list containing the names of the Eskimos we desired to pray for, especially some conjurors and others who opposed the truth. Five of these were taken definitely to God in prayer each day. The extracts I now give bear principally upon the direct spiritual results which were given in answer to prayer:

Friday, November 1st.—God has given us a wonderful time. We have had during the last five days an average attendance at school of

over fifty pupils, while our church—not now a sealskin edifice, but a wooden building which kind friends helped me to obtain—has been almost full every evening. Both adults and children show a remarkable desire for instruction.

Sunday, February 2, 1902.—A great day. Nongoarluk, a poor woman who has long been a great sufferer, desired to be baptized. She has learned to read, and is, I trust, moved by the Holy Spirit to take this important step. She was, therefore, in the presence of some of her friends, admitted into the visible church by baptism. There was nothing truly in her surroundings to produce happiness or comfort: her small snow house, her wasted frame, her years of pain—all these things she might well say were against her. Yet the tears—tears, I trust, of contrition and holy joy—flowed from her eyes when she was dedicated to Christ and when I spoke to her of the wonderful love of Christ.

ᐊᑦᑕᕐᓂ ᑭᓇᖅᑎᑎᑎᓂ, ᐊᑎᓂ ᐃᓱᒪᒋᔭᐅᐊᖏᑕᒥᓗ.
ᐊᑎᓂᐅᓐᓂᔪᓂ ᕿᓇᐅᖅᓗ. ᐱᔪᒪᓕᓂ ᐱᓂᐊᖏᑕᒥᓗ ᓄᓇᒥ,
ᔪᖅᓗ ᑭᓇᖅᒥ. ᐅᐸᓗᒥ ᐱᖅᓴᕐᑎᖅᓂᖅ ᐄᓂᔭᕆᕈᑎᒍᓂ.
ᐱᐅᖅᑭᓂᐅᓂ (ᐊᔪᖅᓂᐅᓂ) ᐃᓱᒪᒋᔪᖅᓯᔭᕐᓂ, ᔪᖅᓗ
ᐅᕙᒍᓂ ᐅᕙᐸᑎᖅᓄᓂ ᐱᐅᖅᑎᓕᔪᓂ (ᐊᔪᖏᓕᔪᓂ)
ᐃᓱᒪᒋᔪᖅᓯᔪᖅᑭᐸᑎᕈᖅ. ᐅᖏᓚᓄᖏᒍᓂ ᐱᑎᓄᑦ; ᐱᐅ-
ᓕᑎᒍᓗ ᐱᐅᖅᑭᑎᒥᓂ: ᐊᑎᓂᐅᓐᓂᔪᓂ, ᐊᔪᓚᑲᖅᑭᓂᖏᓗ,
ᐃᓄᓄᖏᐅᐊᖅᓂᖏᓗ ᐱᒋᐊᕈᓂ, ᐁᔪᓄᖅᑭᑎᒍᒪᓂ. ᐁᒥᓇ

THE LORD'S PRAYER IN ESKIMO

Sunday, 9th.—Another wonderful day. Seven (two men and five women) were added to Christ's "little flock" here in the wilderness. Many of the heathen came to the church, great attention was shown, and spiritual power rested upon our gathering. Those baptized showed a very earnest spirit, and they evidently realized the importance of making a public confession of their faith in Christ by baptism. It certainly was no light ordeal to stand up before their own people and consent to follow the Lord.

Saturday, 22d.—A young man named Kounak came to me for a copy of the Gospels. This man has been for some time past seeking the truth. His history is rather remarkable. Some years ago he was a candidate for the conjuror's office. He tried to learn the conjuration, etc., but was almost driven mad in the attempt. While in this demented, excitable state he neglected his work of seal-hunting. Now, as sealskins are one of the articles of trade, and as this man was in a measure supported by Mr. Noble's agent, he naturally got into trouble. This finally led him to give up the conjuring business altogether. His next step was to enter the matrimonial arena, where he succeeded in winning the affections of a young Eskimo woman. It so happened that this same person had been one of our most regular attendants at both our daily school and services, and was one of those baptized on February 9th. While conversing with her, she told me that Kounak now desired to follow the Savior, and also, using an Eskimo figure of speech, that "his mind was being put in order."

I must not close without asking the prayers of my readers. I hunger for the sympathy and prayers of God's people, and the fact of my going forward again to Baffin's Land in July of this year, leaving Mrs. Peck and four little ones—one of which is suffering from a grievous disease—will, I feel sure, call forth their earnest petitions on our behalf.

Another fact I wish to impress most firmly upon the hearts of my readers is this. There are still, approximately speaking, some eight thousand Eskimos in the arctic wilds to be evangelized. These cover a coast-line of some four thousand miles. The only way to reach them,

MR. PECK AND THE FIRST CONVERTS ON BLACKLEAD ISLAND

especially in the western regions, is to have what we may call *an arctic expedition for Christ*. We need a good strong vessel, not necessarily new, manned by a Christian crew who would press on from place to place and plant the Gospel in those barren wastes. One, of course, conversant with the Eskimo language ought to accompany the expedition, and Christian Eskimos from parts now evangelized ought, if possible, to be placed at different places as teachers for their own people. The uttermost parts of the earth belong to our King. No man ought to withhold the Gospel from the inhabitants thereof, and I ask the people of the living God to stand shoulder to shoulder with us in this arctic enterprise for Christ, and never rest until the Gospel has been preached as a witness in those icy wastes.

CHRISTIAN AND CHURCH UNITY

BY REV. ROBERT E. McALPINE, NAGOYA, JAPAN
American Presbyterian (Southern), 1885-

I. Is external unity of organization possible, or even desirable?

The writer fully believes in Church organization, government, and order, and yet he is persuaded that both the above questions must needs be answered in the negative. If possible, it certainly has never been actual since the very early centuries, for many of the so-called heretical bodies were certainly part of the Body of Christ. Then why strive after that which has become impossible? For

II. It does not even seem desirable.

The only body known to the writer which seems striving after world-wide unity of organization is the Roman Church. But within that body the unity is only formal. There is no heart unity of the whole; on the contrary, the well-known feuds and struggles among the various religious orders are matters of history from ancient times, both in Europe and in this land of Japan—these rivalries being largely responsible for extinguishing the Christian religion here three hundred years ago.

And even the external unity of organization and administration is largely in paying Peter's pence, or else is pure fiction, as any one may readily see who will take the trouble to open his eyes and observe how different in different lands are the parts of this ostensible one Church, and how almost entirely separate they are from one another. So much negatively.

Positively, what is suggested as in line with the Savior's wonderful prayer in John xvii?

It has often been said, and often experienced in fact, that when Christians draw near to their Lord they draw near to each other. But this is usually regarded as only a thing of the heart, and of the Church Invisible, being altogether apart from, if not actually opposed to, the visible organized Church. In other words, when experienced, this blessed union of heart seemed a little out of order, if not almost clandestine, from the decorous standpoint of their Church Articles and Orders.

Now the writer humbly believes that this heart-union of God's true children constitutes not only the real union of the Invisible Church, which is Christ's Body, but that herein is actually realized the real unity of the visible Church. Not that the brotherly love will produce unity of the Church Visible, but that this is such unity.

The above conviction has been reached, not from theorizing what should be, but from experiencing that which is. From the beginning of mission work in this city, now nearly twenty years ago, this sort of

Church unity has existed—not from any special planning, for we were all too young to have any very elaborate theories; but it just naturally grew up under the guidance of the Holy Spirit, as we believe. We were all Christians first and churchmen second—and there is a vast difference depending on this order being as thus stated. One result, apparently very simple and natural, was that we early formed the habit of gathering together every Sabbath afternoon to worship God in our own mother tongue. Four different (and often at home antagonistic) communions were represented, but seeing we loved one another we never dreamed of church differences making any difficulty to worshiping together. A second most natural result was that we were careful not even to seem to rival or compete with one another. Without any formal agreement, or even consultation at first, we each noted where the other was working and quietly broke ground elsewhere.

Later, when lines were pretty well established, if any consultation seemed needful, it was freely done; but usually a few words sufficed to reach a conclusion, agreement being already present in both hearts. And now that the field is practically mapped out, little acts of Christian courtesy are constantly occurring. To give a few illustrations: On the train A will meet a man and have an opening to present Christ to him. Exchanging cards, it proves that the man lives near B's church or chapel. But A calls on him to establish the friendship, and then introduces B to him, urging him to attend B's church.

Again, a countryman falls in with B, and presently invites him to come to his village and teach the people. B takes out his map, and finds the village lies in the direction where A mostly works; so, giving him a note of introduction, he sends him round the square to visit A, whereupon A willingly takes in that village on his next tour, has a fine meeting, begins an interesting work there, winning many souls.

Again, A and C each have a group of Christians in the city nearly ready to be organized as churches. But not far from each group a street chapel, belonging to the other group, has somehow been located, as none could foresee in what direction their lines would extend. As time goes on, it becomes apparent that B's chapel, near to A's group, could be worked to good advantage by A, while A's chapel is far off from any other work he has. A consultation reveals certain difficulties as to men and means; but by waiting, these are overcome, and A and B exchange chapels, each going to the other's chapel and being formally introduced to that neighborhood.

In the monthly union prayer-meeting of all the Christians; in united effort for theater meetings, tent meetings, etc.; in going to help preach at a brother's chapel, or in preaching-bands for district preaching; in distribution of tracts or Scriptures—in fact, wherever

and whenever possible, we work as one organization. This is not merely Christian comety, but it is actual Christian unity.

For suppose the four missions should all be merged into one organization under the direction of one Board, what results would eventuate? There would likely be some increase of complicated machinery, red-tape, and official fussiness, without any corresponding increase in efficiency, but, on the contrary, probable loss, in repressing individual responsibility and spontaneity, and compelling procrustean uniformity.

THE KONGO: TWENTY YEARS AGO AND NOW

BY REV. W. H. LESLIE, M.D., BANZA MANTEKE, AFRICA
Missionary of the American Baptist Missionary Union

Twenty years ago scarcely a ray of the heavenly light had penetrated Kongoland, the great new world of Central Africa. The Kikongo tribe of the Cataract district, among whom we labor, Henry M. Stanley said, were more like a tribe of demons than human beings, so sunken were they in superstition and immorality.

Twenty years ago there had been completed but four of the seven weary years of seed-sowing that elapsed ere any apparent impression had been made. The people were living without hope for this world or the next. Their religion, fetishism or demon worship, held the people in bondage through fear of the malign influence of evil spirits. All disease, all accidents, were supposed to be directly due to demon possession of the person affected, brought about by some human enemy in league with the evil spirits. If a person was stricken with smallpox or pneumonia, or was losing his sight through cataract, some one possessed of power with evil spirits was producing this affliction. If a man fell from a tree, was gored by a buffalo, trampled by an elephant, or eaten by a crocodile, some demon indwelling these things at the command of some one who wished to do the victim evil had brought about the catastrophe. This person must be sought out and destroyed as they would a deadly serpent—in self-defense. The witch-doctor summons the people with the beating of his drum. They come, realizing that some one of them will probably die before they separate, but each knowing his or her own innocence thinks it will be another and not himself. After the usual amount of mystery, some victim is pointed out by the witch-doctor, who not infrequently is himself demon-possessed. The one indicated may have incurred the ill will of this fiend incarnate, or may possess wealth—wives, cloth, or ivory—that has aroused his cupidity. The accused loudly protests his or her innocence, and is told that if this is so the cup of poison—the usual method of killing—will not harm him. Occasionally an overdose is

given and it is vomited; then it is said that some mistake has been made. But the usual result is death, preceded by hours of terrible agony; this, in the minds of the people, being conclusive proof of the guilt. During my first year in Kongo an old chief was brought to me suffering from ulcers on his hand. The administration of the proper remedies soon relieved his suffering and in time healed the ulcers. I learned that during the two or three years of his suffering sixteen people from time to time had been poisoned, or buried alive, or had their throats cut, because they were said to be eating his hand.

Thieving and lying were viewed in the light of accomplishment, the only disgrace being to have done it clumsily so as to have been found out. Polygamy prevailed; a man bought as many wives (virtually, female slaves) as he could, oftimes going heavily into debt to pay for them. A woman was reckoned to be about the value of a large pig, which not infrequently was given in exchange for the same. They are subject to their brutal masters, to be treated as his unrestrained evil passions would suggest. Suffering at his hand during his life, they were sacrificed at his death. He spends his time sitting about the town drinking palm wine, talking their endless palavers, where robbery and crime are justified, and slight violations of their native laws are punished often by death. For instance, the people of a town have bound sixteen women of other towns to force them to put pressure upon one of their number to give up a man to be buried alive because he had broken one of the market laws.

Morality is an unknown quantity. Unmarried girls are almost common property; married women are so unfaithful that tho the chief's wives, especially the favorite one, are reckoned "holy," separated, yet the successor to the sceptre—to make sure that he has royal blood flowing in his veins—is chosen from the family of the chief's sister. So immoral are the heathen that very few children are born to them.

There was a knowledge of God (Nzambi) as Creator; but as one old chief expressed it, when he was told the story of the love of God as manifested in the gift of His well-beloved Son: "We know that Nzambi made the world and all that is therein, but that was centuries ago; and having completed the creation, He let it pass from His hand and forgot all about it. That he thinks of and loves us now is great foolishness."

The marvelous language (Fioté), a dialect of the great Bantu tongue, with its wonderful powers of expression, had no character to express a sound.

The great interior, with its millions of inhabitants, could only be reached by a long march overland through the rough Cataract district of three or four weeks—a journey, the effects of which frequently killed the missionary before he had really accomplished any permanent

results. The steamers on the upper river were few and poorly equipped, the geography of Kongo tributaries unknown.

To-day there is a railway connecting the upper and lower reaches of the Kongo, so that the journey from the ocean steamers to the small steamers, which navigate about five thousand miles of the Upper Kongo and its tributaries, can be made in two days, and that with comparative comfort, making this vast region easily accessible.

The language has been reduced to writing, and the New Testament and parts of the old have been translated, as have also numerous text-books for schools. This has not only been done in the Fioté, but in several of the dialects of the upper river tribes. Thousands of Christians are learning to read the Word of God for themselves, thousands of others have already become more or less proficient in this art.

In many sections polygamy and slavery are fast passing away. Women are being raised to their proper level as the companions and helpmates of the men. Where children were few, owing to the terrible immorality that existed, so that the population was decreasing at an alarming rate, to-day the Christian villages are full of children (the Gospel is the physical salvation of Kongo), strong and healthy, full of life and spirit. These are gathered into the village schools, learning to read the Scriptures, many of whom are becoming Christians during their childhood days, giving evidence of real change of heart by their lives of honesty and truthfulness, which are never found in Kongo, where the natural heart remains unchanged. The knowledge of the New Testament that these children have acquired surpasses anything I have found in Christian America.

The men are becoming more industrious, working large plantations of corn and plantains, and acting as porters—transporting the barter-goods, provisions, etc., for the missions, traders, and the government. They are also working coffee plantations for the government and for individual planters. On the railway they do the work of laborers and train-hands, some even driving freight and passenger engines. They are building better houses, and clothing themselves and their families decently. The man now appreciates his responsibilities and privileges as head of the family—provider and protector for his wife and children.

Large districts on the Lower Kongo are now evangelized in the Cataract district, and many stations established along the upper river and its tributaries. At Banza Manteka, where I am located, a great church of two thousand members has been gathered, and many hundreds more have been taken out of the church militant to join the church triumphant—the death-rate is high, even among the natives. About two thousand pupils are being taught in about forty village schools conducted by consecrated, spiritual natives—a small army of

blood-bought little ones, for whom Christ died and of whom he said: "Suffer them to come unto Me and prevent them not."

The terrible alarm of the war-drum and the fatal summons of the witch-doctors has given place to the deep-toned church bell as it sounds forth its message of peace and love, and in response to its invitation come men and women to sit at the Lord's table who a few years ago were constantly at war.

The only native intoxicating drink of the Cataract district, the palm wine, was the fermented sap of the palm-tree, the drinking of which was mixed up with all the old superstitious rites and ceremonies. About twelve years ago the church voted that all its members should abstain from the use of it as a beverage, so that we have a temperance church. The healthy palm-trees, upon which the natives depend so much for food and shelter, are object-lessons to the heathen round about us and to visitors passing through.

The shameless, immoral dance and obscene songs have given place to the quiet prayer-meeting, where the God of the universe is worshiped in spirit and truth, and where the same glorious hymns and songs of praise that we have sung in English for years are heard in the soft, sibilant Bantu tongue.

To-day men and women, instead of sacrificing even friends and relatives for the preservation of self, are showing that love greater than which can no man have by laying down their lives for their fellow men. Christians—men, women, and children—who go to heathen towns to preach the Gospel are often reviled, bound, beaten, and sometimes terribly wounded with knives and spears. They crawl back to their towns bearing in their bodies the marks of the Lord Jesus, but as soon as their physical injuries will permit, they return to the same people with the same message of love and pardon. The heathen say among themselves, "What manner of people are these that they avenge not their wrongs, but return blessing for cursing and love for cruelty?" The Gospel so emphasized and illustrated is soon comprehended by their hearers and soon bears fruit in their hearts, and they in their turn are ready to toil and suffer in a like manner that those beyond them may be brought to a knowledge of the truth and be saved.

Native evangelists go to distant places where they are hated by the people and where food is scarce, and will endure hunger for weeks, tightening their waist-belts to lessen the cravings for food, rather than desert the post where the church has placed them.

Thus is the promise of Christ being fulfilled when He said: "And I, if I be lifted up, will draw all men unto me."

PRACTICAL WORK FOR MISSIONARY SOCIETIES

BY BELLE M. BRAIN, SPRINGFIELD, OHIO

A missionary society, to attain the highest ideals of efficiency, should have both food and exercise. In spiritual growth as well as physical, these two things are essential to perfect development. Yet in many societies this fact is totally ignored. Food of the best quality, served in the most appetizing manner, is provided in abundance, but rarely, if ever, is there exercise enough to make it digest well. For this reason many a society that might be large and active is small and weak, and in a state of lethargy from which it seems impossible to arouse it.

In the old days God greatly blessed the work of willing hands and put a high value upon it. It is a significant fact that in the strongest Old Testament texts about consecration the marginal reading of the word is "fill the hand." Thus, Moses says, in Exodus xxxii : 29, "*Fill your hands* to-day to the Lord, that He may bestow a blessing upon you this day," and David asks, in I. Chronicles xxix : 5, "Who, then, is willing to *fill his hand* this day unto the Lord?" In the building of the tabernacle there was need not only of gold, silver, and precious stones, fragrant woods, sweet spices, and anointing oils, but of the blue and purple and scarlet, the fine linen and the goats' hair, which the wise-hearted women did spin with their hands. In the building of the spiritual Kingdom of our Lord to-day there is a place for the work of the hands as well as of the heart and brain.

There are thousands of societies within the Church—women's, young peoples', and childrens'—that are already rendering noble service along the line of practical work for missions, but there are thousands of others that are neglecting it. In the hope of enlisting these, the following plans are outlined.

Home Missionary Boxes

Sending boxes of clothing, table-linen, and bedding to home missionaries is such an important part of the work that every society should have a share in it. Supplies of this kind are most acceptable to these overworked and underpaid servants of the Church, and in many cases are an absolute necessity to them. The salaries they receive are usually inadequate unless supplemented by a well-filled box.

By applying to its own denominational Board of Home Missions any society can secure the name of a missionary in need of such assistance, together with a list of things needed, the number in the family, measurements for clothing, and sizes for hats and shoes. Filling such a box is not only a great pleasure and a sacred privilege, but

also a solemn obligation which should not be carelessly assumed. Sore disappointment, and in some cases bitter suffering, has resulted from societies undertaking such work and doing it inadequately. The *Home Mission Monthly* recently published two letters which illustrate this. One was from a minister in a section of the West where the winters are very cold. He had asked for a coat and overcoat, but the church was unable to provide these *because it was sending out five other boxes at the same time!* Most of the articles sent were second hand, and notwithstanding the careful measurements given, many of them were much too small to be of use. Yet the missionary adds: "We are extremely thankful for what has been given, and have so informed the givers."

The other letter came from the wife of a missionary who had felt obliged to give up his work because of the impossibility of supporting his family on the salary received. At the urgent request of the Presbytery, however, he had consented to remain and ask for a box, hoping that, with its assistance, he could keep the wolf from the door. But, alas! when it came it proved to be of little value. With the exception of a small list of bedding and a few articles of underwear, everything in it was not only second hand, but so much worn and soiled as to be unfit for use. Besides this, many things were too small by several sizes. The writer adds:

> I trust you will not think we are complaining at all, for we are not; but we are very much disappointed, and the children had looked forward with so much pleasure to the box for their their new clothes, and not one thing for them. We don't know what we are to do, as our salary is so small that we haven't money to get necessary clothing. Do not understand me to say that I object to a part of it being second hand. Anything that is good, and can be made over for myself or the children, I would gladly receive. I suppose the ladies did the best they could, and I have thanked them for their kindness.

In marked contrast to these inadequate and disappointing boxes are the countless well-filled ones that are a source of great delight and untold comfort to their recipients. To be ideal, a box should contain not only every article asked for by the missionary, correct in measurement, and either new or only slightly worn, but also a roll of rag-carpet, books for every member of the family, candy and toys for the children, and little things to brighten the home—a picture to hang on the wall, a bright bit of drapery for the mantel, a new cover for the couch-cushion, an embroidered centerpiece or a dainty bit of china for the tea-table. Some societies have a beautiful custom of putting an envelope containing a bank-note into the vest pocket of the missionary's suit and pinning another to the dress of his wife.

In societies where box work is new, or the interest in it lagging, it is a good plan to have some one read "God's Box," "The Box from

St. Mark's," or some similar story, showing the need of such work and the blessings it carries with it. Another good plan in vogue in many societies is to display the contents of the box at the mid-week prayer-service shortly before it is packed. This not only serves to create an interest in the box and the missionary to whom it is going, but also prepares the way for a more intelligent interest in the letter of acknowledgment that sooner or later will be received.

Boxes should be sent by freight, *prepaid*, and fully covered by insurance. Neglect of the latter point is likely to result in serious loss. A well-filled box, valued at more than $200, sent out by a society that neglected to insure it, was completely destroyed in a wreck. All they were able to collect from the railroad company was $20—less than one-tenth of its value.

Boxes of clothing somewhat different from the foregoing are very acceptable in home missionary schools, especially among the freedmen of the South, where it is often a problem to provide clothing for students too poor to buy it for themselves. Second-hand shoes and garments of all kinds, too much worn to be sent to a home missionary family, can be utilized here. "We can use anything you are pleased to send," writes the superintendent of one of these schools; "shoes, pieces of carpet, small pieces for quilts, anything along the line of house-furnishing or wearing apparel. We have needy boys, ranging from six to eighteen; girls likewise. They are taught in the sewing-classes to mend, darn, cut, and fit, and do all kinds of plain sewing. The pupils will make over material, and find use for whatever is sent."

Distributing Good Literature

In Christian homes throughout the land there are large quantities of books and papers lying idle that would be invaluable to the missionary in the field. Collecting and distributing these is excellent work for any society. In an address recently delivered at Northfield, the Rev. Charles W. Gordon ("Ralph Connor") said:

> I believe in literature. I used to carry on my saddle-bags loads of illustrated papers and magazines, and all the miners' shacks were decorated with them. They were always glad to see me with that pile at my back. In our country [Canada] we owe a very great deal to an organization which was set in motion by Lady Aberdeen—the "Aberdeen Society," which gathers magazines from all the towns and cities in eastern Canada, and sends them out to missionaries and others in the West.

Supplies of literature for distribution can be obtained by public notices from the pulpit, supplemented by private solicitation. Everything sent in should be carefully sorted, and all that is worthless or hurtful in tendency be cast aside and burned. Books not in good condition should be carefully mended, and all that are worn or faded

in appearance be brightened by the addition of neat covers of percaline or cambric in various tints and shades.

Part of this literature may be reserved for city missionary work, but the bulk of it should be sent to needy portions of the great home missionary field. A box containing forty or fifty books suitable for a Sunday-school library, sent out West or down South, would be a great help to some struggling little Sunday-school, especially if it is in a district destitute of good reading-matter. One society that sent out several such libraries found that they had been the means of keeping three Sunday-schools open all the winter in a region where no other religious services were held. It had been customary to close the schools for several months each year on account of the severity of the weather, but such was the eagerness of the people to read the books that they were willing to brave both storm and cold in order to obtain them.

Boxes of papers and magazines are, as Ralph Connor says, of great service to missionaries in rough mining districts and on the frontier. The address of some worker to whom they may be sent can be obtained by writing to the denominational Boards of Home Missions, or to the headquarters of the American Sunday-school Union in Philadelphia. Mailing copies of papers or magazines to individual addresses regularly once a week or once a month is a very helpful plan. Names and addresses will be gladly furnished by any home missionary. One young girl to whom a copy of the *Herald and Presbyter* was sent every week wrote that it was the only paper received in her neighborhood, and that it was eagerly read from cover to cover, not only in her own home, but in several others to which it was loaned in turn. Those who have a wealth of literature in their homes and hear the postman's knock three times a day, little guess of the dearth of reading-matter in these less-favored homes, nor of the interest and pleasure excited by the advent of a piece of mail-matter regularly once a week.

Foreign Missionary Boxes

Sending boxes of small articles, suitable for Christmas gifts and school prizes, to missionaries in the foreign field is fascinating work, but not always advisable on account of the expense involved. The cost of transportation is so heavy that it frequently exceeds the value of the contents of the box. Thus, a missionary in India reports having paid $30 freight on a box worth much less than that amount, and a worker in Japan tells of receiving one containing a lot of old Sunday-school quarterlies, a few picture papers, and some antiquated Sunday-school books, such as her father read when a child. Nothing could be used excepting a few of the picture papers, yet the freight amounted to several dollars.

So grievous has been the experience of the missionaries, and so

serious the waste of money, that many missionary leaders discourage the idea of sending such boxes at all. Others, knowing that there are societies in America that need the stimulus of such work and missionaries on the field that need such help, advocate it strongly. Perhaps the wisest course is not to omit it entirely, but to do it in so judicious and economical a way that it will cease to be unprofitable. Societies undertaking such work should give careful attention to the following directions, which the writer is enabled to give after an extended correspondence with the various women's Boards:

1. Do not take money from the treasury, either to purchase articles for the box or to pay the cost of transportation. Many of the things called for can be provided without cost from materials found in every household, and, as large and expensive things are less useful than small and inexpensive ones, those that must be purchased can easily be secured as donations from the members of the society. A very good plan is to give a mission-box party and make the admission any article needed—a small toy, a box of marbles, a towel, or a spool of thread.

2. Do not send worn-out articles or old books. These are quite useless, as are also garments of any kind unless specially asked for by the missionary. Things that melt should never be sent to warm countries unless protected in some way. One box that went to India was a total loss, because it contained a large quantity of soap, which melted and spoiled the entire contents.

3. Do not forget that the needs of the fields differ greatly. Things that are useful in one country are comparatively useless in another. The following articles, however, seem to be wanted everywhere: Small work-bags, needles, pins, needle-books, thimbles, scissors, spool cotton, lead and slate pencils, pens, crayons, erasers, small note-books, writing-pads, beads of all kinds, picture-books, scrap-books, Christmas-tree decorations, balls, marbles, tops, knives, mouth-organs, remnants of pretty calico or other material two or three yards in length; cut and basted patchwork four or five inches square, for teaching the children to sew; handkerchiefs, towels, combs, brushes, and cakes of soap, each carefully wrapped in a wash-cloth.

Dolls are in universal demand, and are greatly prized in every missionary land. They should be about nine inches in length and strong enough to stand fairly rough handling. Those sent to Oriental countries should have dark hair and eyes, as light hair and blue eyes are not admired in either dolls or people. "I don't want this light-haired dolly," sobbed a little girl in India; "only ugly old women have light hair!" The dolls should be simply dressed in clothes that will wash, and that can be taken off and put on again. They should, too, be dressed in gay colors (the gayer the better), but never in white, as in many lands this is the symbol of mourning. They should all be about the same grade, for there are never enough handsome ones

in elaborate costumes to go around, and two or three children can not be favored above the rest. Tiny dolls, not more than a finger in length, dressed in ribbon, are regarded as great prizes by the kindergarten children.

Picture-cards of all kinds are also in great demand, and can be used in unlimited quantities. It is usually best to send them by mail, carefully and strongly tied, and with the *postage fully paid.* Care should be taken to send nothing objectionable. Missionaries can not use advertisements for liquor or tobacco, comic cards which might be misunderstood, nude figures, or pictures of women in corsets or low-neck dresses. Where there is writing on the back of a card, clean white paper should be pasted over it.

4. Select for packing a strong wooden box, made of boards at least one-half or three-quarters of an inch thick, free from knot-holes and well joined. Scrape off all marks, either of ink or paper pasted on, and line it with tar paper or some waterproof material. Table oilcloth is recommended, because it is so useful afterward. Pack the box closely and carefully, so that nothing can rattle around and be broken. Do not fill empty spaces and corners with old paper, but use instead small towels, dusters, wash-cloths, or short remnants of material of any kind.

5. Send the box, not direct to the mission field, but to the head-quarters of the Mission Board, where it will become part of a general shipment and be forwarded at much less cost than if sent alone. Accompanying the box should be a letter sent by mail, containing the receipt from the railroad or express company, and a list of its contents with estimated values, for use in the custom-houses of foreign ports. All expenses of transportation and duty should be met by those who send the box. The slender salary of the missionary must not be allowed even to share in this burden. Some Mission Boards wisely refuse to forward boxes that are not prepaid, unless an order is shown from the missionary. The cost of sending is usually made up of three items: 1. Transportation from the local society to the Mission Board, which must be prepaid. 2. Transportation from the Mission Board to the missionary, which can be paid as soon as notification is received of the amount. 3. Charges for duty, which usually can only be met at the other end. To make their gift complete, the society should ask the missionary for this bill and make reimbursement as soon as it is received.

This work undoubtedly involves a great deal of time and trouble and no little expense, yet in some fields at least it is work that pays. "Think of the help to the missionaries," writes a worker in India, "think of the encouragement to the teacher and the scholar, and be not weary in this grand work, making people on both sides of the globe happier and better."

Wonder-bags

Filling a wonder-bag is delightful work for any society that desires to brighten the life of an individual missionary or a missionary family, either in the home or foreign field. This consists of a large bag filled with gifts and letters which are to be drawn out, not all at once, but at certain specified times—once or twice a week, or on special dates, according to directions. The bag itself should be made of cretonne, denim, or canvas, and finished with draw-strings of tape or ribbon. As it will be useful afterward, it should be not only strong and durable, but pretty and attractive. Wrap each gift in tissue paper, mark it with the name of the donor and tie it with narrow ribbon, leaving one end long enough to be used in drawing it out of the bag. Pack the parcels carefully, placing heavier ones at the bottom and letting the long ends of the ribbons hang out at the top. Gifts appropriate for special days, such as Christmas, New-year's, Easter Sunday, Fourth of July, the missionary's birthday, "a weary day," or a "discouraged day," may be designated by tiny cards attached to their ribbons.

The California Yearly Meeting of Friends recently sent wonder-bags to their missionaries in the Kotzebue Mission in Northern Alaska, who receive mail but once a year, and work so much of the time in cold and darkness. Each bag contains fifty-two articles, one of which is to be drawn out every Wednesday, at the time of the mid-week service, when the church at home is remembering them in prayer.

In selecting gifts for a wonder-bag it is well to remember that whatever would please a friend at home would be acceptable to the missionary in the field. There seems to be an impression abroad that being a missionary makes one so heavenly minded and so "other-worldly" that the love of the beautiful is entirely lost. But this is not so. "Do send me a pretty blue dress," wrote the wife of a home missionary who had been asked to tell frankly just what she longed for; "I am so tired of the dull browns and somber blacks that come every year in the box." People seem to think, too, that missionaries care for nothing but religious literature. Some years ago, being in search of a bright, new book for a friend in India—something that would rest and refresh her, and take her mind off the depressing sights and sounds of her work—I appealed to a clerk in a bookstore for help. She thought awhile, and then brought me a copy of "Pilgrim's Progress," saying she could think of nothing else appropriate unless it was a Bible! "Pilgrim's Progress" was good, and I knew the missionary loved it dearly, but for the purpose in view "Mrs. Wiggs of the Cabbage Patch," with its wholesome fun and sunny philosophy, would have been far better.

MISSIONARY INDUSTRIAL TRAINING*

BY MISS CORINNE SHATTUCK, OORFA, TURKEY

The question is sometimes asked: "Why have we not more missionaries from the United States—men and women—to promote the development of industries as a means of evangelization in foreign mission lands?" The answer is: First, because there has not been much call for such, until recently, in connection with American mission fields. Second, because of the prevalent opinion that the Gospel alone is the need of the world; or, the Gospel given, all other difficulties will be immediately solved.

Now, it is quite true that none is of worth as a missionary who does not hold that the dissemination of the Gospel is his paramount business; but the methods of its dissemination may be varied. Not a dozen years ago, here in Oorfa, the estimate for general education for girls was that of a mother, who, on being urged to continue her daughter in school, asked: "Will arithmetic help her in the way of salvation?" The impetus given, the desire for not only general education, but higher education, has so increased that young men and young women are flocking to the colleges whenever they can find the gold or silver as wings to carry them; but, alas! the development of industries has not kept pace with the intellectual progress, and in too many cases the higher education must be carried by foreign funds. More pitiful still is the condition of these highly educated when left without occupation through means of book or pen; in other words, they are not educated all round, but in line for special employment. We are beginning to wake up to what some of our European missions early accepted—namely, that manual training is an important factor in general, and in higher education among the undeveloped races more than those of long culture. We want help in this line for the orphans committed to us to be trained as leaders of the Armenian race. We find ourselves, for instance, here in Oorfa, four days distant from other Americans, two women only, with more or less of practical ability ("Yankee ingenuity" might express it), but trained in the line of school work, sent out as teachers. We two ladies have both of us been in school work in some or all of its varied forms of responsibility: direct classwork, supervision of schools, members of school board for Protestant community, or for mixed Protestant and Gregorian schools, with 1,100 to 1,700 pupils in charge. We have also unlimited work in Sunday-schools, Christian Endeavor work, and evangelistic work through Bible women, teaching two hundred and fifty to three hundred in the homes regularly and systematically. We have also the charge of workshops for carpentry, shoemaking, iron-work, and weav-

*See also Editorials.

ing. These tax in ways for which we are ill prepared. We long for a skilled American man to look out after the interests of our orphan boys, and put these industries so far beyond the general training of boys that we could feel they were properly benefiting in skill of hand as well as mental and religious training, through having a home opened to them in their unfortunate state by American and English funds. Such improved training in line of trades could easily be made available for certain of the other schoolboys, as well as our orphans, had we the proper missionary leader in manual training. The difficulty has been less one of money to support such (on the same basis as others in missionary work live) than that of finding one of proper ability and experience, who was willing to come here for the love of Christ and help up a needy race—a race that has proved its capability in all sorts of skilled work when entering upon it in other lands, yet not most capable in bringing up the work here, lacking in the adaptivity that our own American people possess, expecting full equipment at the outset instead of working up to the same from simpler beginnings.

The problem for girls and women is being solved through employment given to eight hundred or more in this city by needlework developed by us through the press of hunger during the past seven years. It is touchingly painful to have some—and of late not a few—of our married girls, skilled in fine handkerchief work, return for work, saying, very bashfully, that the husband had been without work so long she must herself earn, since she could do so and he could not. Must it remain thus, that the training shall be confined more especially to the girls, and consequently the skilled workers be the mothers, who must carry double burdens? It is tending in that way at present. Who will be found to work with us for the boys and young men?

STATISTICS OF KOREAN MISSIONS FOR 1902

Name of Mission	Date Founded	Men	Wives	Single Ladies	Total	Communicants	Non-communicants	Total
Missions Etrangères de Paris	1836	40	..	8	48	52,539	11,011	63,550
American Presbyterian Mission	1884	28	25	7	60	5,481	14,852	20,333
Methodist Episcopal Mission	1884	9	7	15	31	1,296	4,746	6,042
Baptist Mission	1889	1	..	..	1	50	400	450
Church of England	1890	10	2	12	24	117	259	376
Australian Presbyterian Mission	1890	3	3	3	9	122	150	272
American Presbyterian Mission (South)	1892	9	5	3	17	205	645	850
Methodist Episcopal Mission (South)	1894	8	5	6	19	474	479	953
Canadian Presbyterian Mission	1898	4	4	2	10	160	419	579
Orthodox Greek Church	1898	2	..	..	2	50	40	90
Plymouth Brethren	..	1	1	..	2	....	....	....
Y. M. C. A.	1901	1	..	..	1	....	....	....

WHAT THE POSTMASTER DID NOT KNOW *

BY THE REV. LAURENCE B. RIDGELY

Recently the assistant postal officer in the Chinese imperial post-office at Hankow was talking with his superior. The latter, a Scotchman, was expressing himself on the subject of Chinese Christians, as foreign officials, tourists, and others who know little about the subject generally do. "The minute you tell me a Chinaman is a Christian," said he, "I want nothing more to do with him. He's no good."

Now the assistant postal officer happened to be not only a Christian (a Wesleyan and an Englisman), but also well acquainted with the facts. So he asked the postmaster a question: "What do you think of Mr. Liu, our *shroff*?"

"He's a good man," said the postmaster, "a very capable man. We couldn't do without him." (In fact, every cent of the post-office money passes through his hands.)

"Well," said the assistant, "he's a Christian—a Roman Catholic."

"H'm," was the postmaster's only comment.

"What do you think of Yang?"

"Thomas Yang, in the Registry Department?"

"Yes."

"He's good. We've just promoted him to entire charge there!"

"Here's another," said the assistant. "What do you think of Tsang?"

"You mean John Tsang, that big fellow in the Registry Department?"

"Yes."

"He's a first-rate fellow—very trustworthy."

"He's another Christian. He and Yang are both communicants in the American Church Mission."

"Oh!" said the postmaster.

"What about Joseph Tsai, at Han Yang?"

"Well, we've given him entire charge at the Hang Yang office," said the postmaster.

"He's another Christian; belongs to the American Episcopal Mission."

"Indeed!" said the postmaster.

"How about Tsen?"

"You mean Tsen Hua-P'u, whom we've just sent to Hunan, to take charge of the new office at Hsiang-t'an? There's nothing the matter with him!"

"Well, he's another communicant in the American Episcopal Mission."

"Oh, keep still!" said the postmaster. "That'll do."

The facts are even better than this incident indicates. Of eight Chinese employees in the Hankow office four are Christians, and these four are the ones who have steadily earned promotion and now occupy the highest positions—they are the best men in the office. The men chosen from this office to send to responsible positions in other places have all been Christians.

This incident is a fair illustration of the complete ignorance of what

* From *The Spirit of Missions*

missions are doing, which characterizes a large proportion of the foreigners who live in China outside of missionary circles. They not only do not know what missions are doing, nor how they do it, but they do not even know the facts about their own employees. Many of them pride themselves on understanding no Chinese and knowing nothing about the people. It is well to remember this when "people who have lived in China" tell us that missions are doing harm rather than good, and that "there is no such thing as a real Chinese Christian."

A HINDU TRACT ON MISSIONS *

OURSELVES AS OTHERS SEE US

BY REV. ALFRED SMITH, WORIUR, TRICHINOPOLI, INDIA

The following is a translation of a remarkable Tamil tract that has just been published and scattered broadcast in this town. It is published by a society calling itself "The Hindu Enthusiastical Society of Beema, in the town of Trichinopoli," and professes to be "written by a member of that society."

It will give some idea of the kind of opposition we have to face, but we are glad to know what our enemies think of our success. Hindu enthusiasts have begun to see and to fear that their religion is in danger of sinking into decay.

But let the tract speak for itself:

Should Hindu Children Study in Mission Schools?

The Christian religion is one of the lowest religions on the face of the earth. It teaches to tell lies, steal, drink, gamble, commit adultery, practise hypocrisy, dishonor and deceive one's parents, utter evil words, practise treachery against one's brother, and many other evils. It does not speak of the perfections of God, of the soul, the world, heaven and its character. It is contrary to reason and experience. It is stolen and copied from other religions, and written by men alone. In this age of learning, intelligence, and civilization, it tells us that only six thousand nine hundred years have elapsed since the creation of the world. It has been renounced and censured by all the great scientific men of England, France, America, etc. It is full of worms and many faults.

When there were no other religions in Europe which taught that revelation was one of the three means by which the Deity graciously instructs souls in faith and experience, they regarded the Christian religion as a great religion—according to the proverb that "A man without teeth praises the meal of parched grain." Let them regard their religion as a great one, if it is their will to do so. I do not care to say anything more about it. But instead of looking after themselves, they have come to India to ruin us. I therefore put to you the following question: "Should Hindu Children Study in Mission Schools?"

While the Hindu religion, which teaches revelation, faith, and piety, was spreading widely in this country, the Christian missionaries entered the land and established schools in which they teach the erroneous doctrines of the Christian religion, thereby deceiving the poor, fool-

* Condensed from *Work and Workers*.

ish people who do not know their own religion. They entice them with deceptive words, feed them with the things of this world, and so have already drowned several hundreds of thousands in the pit of Christianity, and are still drowning many more.

In order to entice our females, whom, owing to their seclusion and their daily observance of religious rites, they could not entangle like men, they have established girls' schools in towns, districts, villages, and taluks, and introduced what they call First, Second, and Third Readers and Bible Catechisms to revile the Hindu religion. They also teach Christian lyrics. If our girls are trained in these evil things in the mission schools, when they grow up they will neither believe nor observe our religious rites and rules. Not only will they believe the Bible, but they will revile our own religion, and teach their children and friends about that simple man Christ, who was crucified on the cross for treason and blasphemy. Boys and girls who study in mission schools do not inquire into the truths of our own religion, but having heard from the missionaries that it is false, they believe and observe Christianity, saying that it is the only true religion. The result will be that our religion will die out. Who will go to our temples for worship? Who will go on pilgrimages to sacred waters? Who will go on pilgrimages to sacred places? Will our sacred and religious rites have any existence? Shall we ever hear religious men praising God by chanting our sacred poems? Shall we ever see men abstracted from all human passions and feelings, preparing for emancipation by studying the philosophy of the universe? No. All our religious rites and observances will be done away, and barbarism and immodesty will undoubtedly fill our land.

Girls who have been taught in mission schools will never walk in the path of virtue. They will not honor their fathers and mothers-in-law. They will not distribute food and respect sages. They will do things contrary to their caste rules. They will bring disgrace to their families by doing such things as are prohibited by our great men. They will deviate from the path of moral rectitude. Immorality will increase. Women will go out alone according to their own will, and neglect their husbands. They will go alone to strangers' houses. They will be intimate with strange men. Our young women will walk and play with young men, having their arms linked, and they will not regard it as wrong to sit and talk secrets with young men in retired or private places. Thus chastity will die, and many ceremonial defilements will increase.

We do not as a rule send our girls to school after they have attained womanhood. Knowing this, and fearing that the girls will embrace the Hindu rites and forget the immoral things that have been taught in their schools, the missionary ladies go to their houses with soft, smooth words, and inform the parents that they will now teach the girls in their homes. They then send Christian women who speak to them artfully, then gradually take to reviling our religious rites, and get the girls to embrace their barbarous religion. Thus they deceive and then entice our girls away. But especially when our girls see the white lady missionary come to their houses do they think it a great honor, and are happy to meet them. The lady alights from a carriage with her maid, and when our girls see her beautiful dress and her white skin, and hear her sweet words, they forget the venom that is in her heart. So they fan her, show her all respect, fully believe all she says about our religion, and soon abandon it for Christianity.

European lady missionaries, pretending to educate and teach our girls needlework, gradually and cunningly enter the houses of high-caste women, advise them to renounce their daily rites and ceremonies, and by imparting to them Christian doctrines, soon cause them to embrace Christianity. By these things our own religion is disappearing. Am I able to describe the manifold deceptions and duplicity practised by the male and female missionaries upon our girls? They go to all parts of India, and carry on their work with swiftness and cunning. Thinking that perhaps Hindus will ere long open their eyes, they carry on their deceptive practises secretly and swiftly, so that we may not notice them. We only know that we are sending our darlings to mission schools for education. We do not suspect the ill advice and bad practises that they are being tanght. For what purpose do you suppose missionaries have come eight thousand miles across the seas, with immense wealth, and established schools in our land? Is it to impart education gratis? If so, they should not introduce their Bible as a lesson book in the schools. No religious instruction should be given. Is it not clear that they have come to establish schools solely with evil intent? They tell their own congregations plainly and openly that they have come to make Christians, and that they establish schools for this purpose. Is it not foolishness on our part to compel our children to go to them, and so cause them to fall into this pit which they have dug? Is it not a disgrace to us to do so? Is it justifiable, is it manly, that we who hold the religion which has no beginning, should adhere to the delusive Christian religion, which is but of yesterday and may be no more to-morrow? We are men, are we not? Then is it not a shame to show such effeminacy? Why do not our own wealthy people establish schools for our children? Why are the members of Hindu monasteries quiet at this juncture? Can they not establish schools so that the missionaries who have come eight thousand miles across the ocean may not make all our children Christians? What is the use of monasteries which do not establish schools? Is it no disgrace to us when we see our children in mission schools learn to pray to and esteem the man Jesus as God? Is it not utterly foolish on our part to allow our children to neglect the worship of the true God, and voluntarily go and worship the God of the barbarians?

These things being so, oh! religious and devoted Hindus! do not leave your children in these mission schools which are kept for such evil purposes. Do not be deceived by the presents of dolls and books which the missionaries give your children. Do not imagine that they educate your children gratis. Look at their secret intentions. Do not be deceived. Is it the fate written on our heads that we should give our parrots (children) to the missionary cats? Alas! alas! If there were unity among us we should not leave our children in these merciless Christian schools. In future let us send our children to government, or Hindu, schools. If we were to think of this matter seriously, we ourselves should establish schools for our boys and girls. The funds raised by our ancestors for the promotion of the Hindu religion are in the hands of members of the Hindu monasteries. They are not spent judiciously; they should be spent in establishing schools for our children.

Oh! Hindu friends! The Christian missionaries know that in their religion no estimable qualities are found, and that our religion is the true one; yet, because they are employed to make converts, they dare not profess it. They have already made millions of converts. We are sleep-

ing. We have not yet opened our eyes. How much longer will you sleep? Oh! awake! The day has dawned: the time is up. Our enemies will rejoice if they find us sleeping. They will come upon us and plunder us. Therefore, Awake! Awake!! Awake!!!

The tract is written and circulated in the neighborhood of one of our most flourishing girls' schools, and with the obvious intention to shake the public confidence in us. But the "man" Jesus, whom our author so heartily despises, has conquered fiercer opposition than this, and He will conquer this. In Him is our trust. We quote our author's last sentence with all confidence and cheerfulness. It is our challenge to Hinduism and the world: "Truth will certainly win. Truth will certainly win."

SOME MISSIONARY PROBLEMS, EXPERIMENTS, AND CONCLUSIONS IN CHINA*

BY REV. WILLIAM H. LACY, FUCHAU, CHINA
Missionary of the Methodist Episcopal Church

For centuries rigid examinations have stood as closed doors to government office in China, and yet the government has done nothing to provide the education without which its subjects could not enter these doors. In America we have come to expect the government to provide the schools in which aspirants for government office should receive their education. The reason why this has never been done in China may be found in the theory that the people of China exist for the government rather than the government for the people. Taxes are paid to maintain the government, tho it is generally believed that the income is not used for the benefit of the people, but rather for the benefit of those holding office. Those who would gain any of the "fat offices" of the empire must struggle against all odds and crowd themselves in where they are not wanted. The people who would be educated have a twofold struggle: to pay the excessive taxes levied at every turn, and to provide their own schools out of their grinding poverty.

All that can be said of the importance of education in other lands is emphatically true in China. A mere knowledge of Chinese characters sufficient to enumerate them on a placard posted in a village street, as an American might spell out the letters of a sentence with no idea of the sense, would distinguish a man in a gaping crowd of his illiterate associates and increase his influence for good or evil.

Most naturally, then, when Christian missionaries study the situation, they realize that education must go hand in hand with evangelization. How far the Christian Church in America should give support to schools, and to what extent Christian missionaries should devote themselves to educational work, were most perplexing problems to the missionary body in China during the earlier years of missionary efforts in this empire. Some societies still believe much more importance should be attached to the command "to preach" than is allowed to that "to teach." Some interpret the command to "evangelize all nations" as merely meaning to deliver the message of salvation in Christ to every man, woman, and child, and then pass on to other nations which sit in dark-

*Condensed from the midsummer magazine number of *The Bulletin*, published at Fuchau, China.

ness. The leader of one of these societies has estimated how many years it will require to "evangelize" China if *fifteen minutes* is given to every family in the empire. When it is remembered that this people have no word in their language corresponding to the true idea of God, and no knowledge of the world's Savior, it is easy to see how fifteen minutes of instruction utterly fails in fulfilling the Savior's command to evangelize all nations, "teaching them to observe all things, whatsoever I have commanded you."

Many of the European missionaries laboring in China are engaged in educational work, but it is the American missionaries who have taken the lead, and those of the Methodist Episcopal Church are in the forefront of these leaders. Our universities at Peking and Nanking, and the Anglo-Chinese College at Fuchau, with its several departments, stand foremost among the institutions of learning maintained by Christian missions. The Methodist Church has the largest number of adherents and of native preachers and teachers of all Protestant missions in China.

The importance of day-schools in this educational system can not be overestimated. Day-schools are necessary feeders to the higher schools. When students trained in the private heathen schools enter our higher schools they are seriously handicapped in their prosecution of studies, in the rudiments of which their classmates have been trained in Christian schools.

The Fuchau mission has passed through a series of experiments in day-school work, and out of these experiments has come the present system of Special Gift Day Schools. It is an encouraging fact to our faith that we are now prosecuting the right system, to find that the missionaries of the English Church Missionary Society, working in this same field, have come through their experiments of fifty years with similar conclusions, and are carrying on their primary education on similar lines to our own, maintaining a large number of day-schools by funds received through special gifts.

In the early years of the mission's history all the expenses of the boys' day-schools were provided by the missionary society. With the girls' school it was found that even more than this was required, and rewards of money were given for attendance and examinations, for to the non-Christian, and even to the uneducated believer, there appeared to be no advantage in the girls being educated. The results of maintaining all the expenses of the boys' day-schools were not satisfactory. The benefits so easily received were not appreciated by the patrons of the schools; the teacher's support coming entirely from the mission made him too independent of the patrons.

These facts led to the next experiment, which was a withdrawal of all mission aid from the schools and an attempt to persuade the Christians to maintain their schools entirely out of their own resources. For several years these attempts were made with unsatisfactory results, on account of the extreme poverty of our Christian community. In 1877 an appropriation of $150 was made to cover a grant-in-aid of $10 each to fifteen schools.

This principle was followed for twenty years, the grant-in-aid being kept at the same low figure, but the number of schools being multiplied as our work grew, until 1899, when about fifty schools were thus assisted. In the meantime three facts were becoming more and more evident. First: Many of our Christian communities were not enjoying the advan-

tages of these schools, for our growth as a church had far exceeded the growth of our appropriations from the missionary society, and, small as the grant-in-aid had been, its absence often resulted in a failure of the local church to maintain any school among its members. Second: If the schools were to be directed as to course of study, and the teachers kept up to a high standard of efficiency and Christian character, something more must be done toward meeting their expenses. The mission aid must be sufficiently increased to improve the quality of teachers by offering more inducements to men of ability to accept the position, and also to give the missionary in charge more of a check on the management of the schools. Third: the value of these day-schools as an evangelizing agency had become apparent. Many regions of gross darkness were within our reach and the day-school would be welcomed as a center of light, even tho it be the center of evangelistic work from which active influences should radiate for the destruction of heathenism.

This was the situation, these were our opportunities; and to Brother George S. Miner belongs the credit of acting on the conviction that the church at home would sustain special efforts for the salvation of China beyond what our funds for day-schools would maintain. In 1893 he opened the first Special Gift Day Schools, providing the necessary funds out of his own salary, and appealing to the church at home to back him up in this new attempt to take advantage of our unlimited opportunities. In order to guarantee sufficient control of the schools, and secure suitable teachers, a grant-in-aid of about $40 per year is made to these schools, and with this sum we are often able to plant a school in a region of dense superstition and make it so attractive as to gain support from most devout heathen.

Thus it will be seen that we are striving after a twofold object in the maintenance of these schools: First, to furnish our Christian communities with primary schools at a cost within their reach; second, to open schools in heathen neighborhoods into which we may find entrance, and there establish centers of evangelistic work. All friends of China, including the most radical advocates of evangelistic work, will find in our system of Special Gift Day Schools an excellent opportunity to invest some of the money which they hold as stewards of the Lord.

Some of these schools are powerful allies to the pastor in developing an enlightened church; others are real pioneers of missionary effort among superstitious heathen. Our aim is to associate some Christian pastor with every one of these schools, and also, so far as is possible, employ teachers who are themselves real evangelistic workers. Fifteen years of study of the missionary problems in China have confirmed me in the opinion that our day-schools are an exceedingly important arm of our work, and I cordially commend this department of missionary activity to the consecrated liberality of the home church.

THE CLAIMS OF THE MAORIS*

BY REV. F. A. BENNETT, CHRISTCHURCH, NEW ZEALAND

According to the last census of the native population, in February, 1901, the Maoris numbered 43,101, distributed as follows: North Island, 40,665; Middle Island, 1,916; Stewart Island, 112; Chatham Island—

* Condensed from the *Church Gazette*, New Zealand.

Maoris 181, Morioris 31; Maori wives living with European husbands, 196. Total, 43,101. Males, 23,100; females, 20,001.

The Future of the Race

There are 3,100 more males than females. This fact in itself, to those who are familiar with the history of aboriginal races, gives grave cause for anxiety as to the future of the race. The gravity of the case is still further accentuated when we reflect that these figures merely represent the remnant of what was once a more powerful and a more numerous race. In days gone by the ancestors of the Maori crossed the great sea of the god Kiwa from the distant but unknown Hawaiki. They were strong and powerful, and as generations passed by they became very numerous. When the Pakeha (European) first came into contact with them, their number was variously estimated at from 100,000 to 150,000. What, then, has led to this sad and awful diminution in their numbers? With the advent of European civilization came many pernicious customs and vices previously unknown to the Maori. The Maori has his own peculiar laws to regulate his social and moral life. If any one transgressed against the laws of morality, in many cases death was meted out to the offender, for Maori justice demanded retribution with spear or tomahawk. European law stepped in and said "No!" Native law ceased to have any power, while European law could not reach the mass of the Maoris. Thus the Pakeha took away and gave nothing in return.

Then, again, those who are familiar with the life of the Maori will understand that the greatest obstacle that the missionaries have had to contend with in more recent years has been the far-reaching and demoralizing effect of the drink traffic. Drunkenness was unknown to the Maori, for he possessed no intoxicating liquor. He was led to emulate the Pakeha in this vice as well as in others. Having little idea of moderation, he went on rapidly to excess. Drunkenness became rife, and in many parts no tangi—or, indeed, any important tribal meeting—was considered complete without cases of spirits and barrels of beer.

Another factor for evil has also been introduced by the white man. I refer to the spirit of gambling which is rampant among the Maoris. Just recently one man received £50 for some land. He went to a race at Wanganui and lost every penny. Another Maori spent £12, and yet another £5. These men had not even enough money left to pay their fares to their respective homes. One could multiply instances which indicate the great hold which gambling has over the Maori mind.

I have referred briefly to the subject of morality and gambling, but sufficient has been stated to show the grave responsibility which rests upon you as representatives of the Pakeha. Not only have we, as missionaries, to contend with the weaknesses peculiar to the Maoris, but also with the subtle and deep-seated vices introduced by the Pakeha. Can you wonder, then, that some among us should have come to look upon the advent of the Pakeha as a not unmixed blessing? While recognizing the blessings introduced by the Pakeha, we must not close our eyes to the vices.

The Young Maori Party

What, then, is to be the future of the Maori? There are some who think that they are doomed to become extinct. If we leave them as they are perhaps that may come to pass. While there may be signs of decay

externally, yet, thank God! from the very heart of Maoridom there has sprung into existence a movement full of vigorous life and enthusiasm, known as "The Young Maori Party." In this movement are united those who have received the benefits of European education, and whose hearts are filled with the hope that Christianity alone can give. Mr. Ngata, M.A., LL.B., traveling secretary to the association, is a man who has qualified as a barrister and solicitor, and who stood on the threshold of great temporal prospects; but he gave up his position on account of his love for his race, so that he might devote his time and talents to the work of uplifting his people. This organization works on a wide platform. Its program includes the social, moral, physical, intellectual, and spiritual welfare of the Maori people. The influence and power of The Young Maori Party is already felt. Annual conferences are held, at which the burning questions which affect the Maori race are fully discussed. In the year 1900 the New Zealand government passed what is now known as the Maori Councils Act. This act confers on the natives a limited measure of local self-government, and enables them to regulate and control habits and customs which are harmful to the individual and to the community. One of the most interesting by-laws under this act is that which prohibits the introduction of intoxicating liquors into the villages under the supervision of these councils. A number of the by-laws incorporated in this act were first of all formulated and drafted by the members of The Young Maori Party met together in conference at Putiki, Wanganui. With such an organization as this, which has for its object the amelioration of the condition of the Maori people in every department of its existence, may we not look forward hopefully to their future destiny? There are many of us who do not believe that the Maori will become extinct, but if the Maori is to be lost to the world it will be by absorption. If, then, absorption be their inevitable destiny, let us so work and labor that the future New Zealanders may have the purest, the noblest, and the best of Maori blood.

How can this be done? By the interest, by the sympathy, and, above all, by the prayers of Christians. The Maori is worth saving. He has been referred to in terms of admiration by each and all of the various governors of this colony. His fame as a warrior was well known. In the turbulent days of the early settlements the friendly natives proved true and loyal to the British. In 1864 a fanatical sect called the "Hauhaus" had determined to make a raid upon the English settlement of Wanganui. On the arrival of the Hauhaus at the Wanganui River, they entered into negotiations with the friendly natives for permission to pass down the river. Not only were their overtures indignantly rejected, but they were told that to attack the Europeans they must first pass over the dead bodies of the friendly natives. The challenge was accepted, and on the little island of Moutoa was fought one of the most desperate struggles between Maori and Maori. The friendly natives were victorious, but not until a large number had laid down their lives upon the field of Moutoa. Such was the price voluntarily paid by the Maori for the protection of Pakeha life. The scene has somewhat changed. They laid down their lives in the days of your necessity. What are you prepared to do in the day of their dire need?

EDITORIALS

The Death of the Pope

On Monday, July 20th, Pope Leo XIII., after seventeen days of pain and illness, heroically borne, passed away at a very advanced age. Science had summoned to his aid the highest medical and surgical skill, and he had shown unusual tenacity of life; but the Roman Pontiff, like the meanest slave, succumbs to the foe that every man must meet. He was a remarkable man, with the instincts of a statesman, and probably no one of his predecessors has ever surpassed him in the rare combination of traits fitting him for the tiara. He evinced remarkable sagacity, liberality, and administrative skill, and withal was a man of rare culture. But he died, clinging to the rites of Romish superstition, invoking the virgin and saints, and with his mind bent on Rome's supremacy and monopoly. He was a thorough papist, and made no concessions to Protestantism that were not, in his judgment, politic for Roman Catholicism's ultimate domination. He was gifted, versatile; and but for the narrow and cramping fetters of his religious system might have been a benefactor of the race. But as the protector, defender, propagator, and bigoted champion of Romanism, he was intolerant of Protestantism, and the pledged foe of all missions prosecuted by Protestant missionaries. The Christian world will look with no little interest to see how far his successor will venture to inaugurate a more progressive and liberal policy, conformed to the advanced ideas of the twentieth century.

The conclave of cardinals, after a session of four days' balloting, have finally elected Giuseppe Sarto, Patriarch of Venice, pope to succeed Leo XIII. He is said to be like the preceding pope, and likely to carry out his policy. Sarto has taken the name of Pius X. We hope he will be more true to the title than some of his predecessors.

Industrial Missions

We give elsewhere a suggestive paper by Miss Shattuck, of Turkey, on Industrial Missions. This branch of work is more and more coming to the front, especially in countries where the problem of earning a living is made more difficult by the persecution and isolation to which Christian natives are subjected. Rev. Robert Hamill Nassau, D.D., M.D., in a communication relating to mission growth in West Africa from the Gaboon, treats incidentally of industrial missions. He says:

Rejoicing at a view of the undeniable growth of our mission is somewhat checked by the thought of how much greater it would have been if certain things had been different.

I believe our growth would have been double had the mission and our Presbyterian Board recognized the importance of *Industrial Education*. For thirty years I have written and lectured and begged and prayed and got angry in my effort to have our indolent natives taught carpentering, brickmaking, blacksmithing, etc. When thus I spoke long ago, one secretary said: "Dr. Nassau, I'm afraid you're becoming secularized." I replied: "No, doctor. I know I was sent to preach Gospel. But Gospel is not simply a series of moral truths: it is also to materialize itself in concrete life. I see Gospel in a sawmill, just as I see cleanliness in soap. Sinners in New York City slums are not converted only by sermons; they must be given honest work to help them, and to round out the Gospel in its fulness. And while the African negro needs all this, because of his low stage, the Hindu and the Chinese do not so greatly need it, for they are half civilized."

Another secretary agreed with me, but said I must first get all my missionary associates a unit on that subject. I did so. And now, our present secretary, Rev. Dr. A. J. Brown, agrees entirely with me, and the mission is a unit. But we can not find the needed educated mechanic of missionary spirit.

In the same letter Dr. Nassau makes some caustic allusions to the misgovernment of Africa by the so-called Christian powers of Europe. He continues:

Another big "If." The rulers of the foreign governments that have parceled out Africa have sent men to govern who do not know how to govern. Belgium is the worst, in all atrocity worse than the worst of Arab slave-trading in the old days of export slavery. Germany, France, and England are not atrocious, but they all three, especially Germany, are cruel and murderous. England is the least sinner. But, under Germany, the forced labor question has made both men and women practical slaves. At the slightest resistance, or even objection, they are shot down. All the Germans and French encourage Roman Catholic rather than Protestant missions. They object to our Protestant protests.

Notwithstanding, we grow. In these seventy years we have doubled the number of our church members and churches, and have largely increased the circulation of the Bible.

Missionaries and Biblical Criticism

One of our valued correspondents in India, James Monro, Esq., writes on a subject which has caused much uneasiness in the minds of some at home and abroad. We think it well to give our readers the result of his thought and observation. Mr. Munro says in part:

On page 375 (May) again I find an answer given by Dr. Cuthbert Hall to the question, "Have you found that educated Hindus and Mohammedans have been confused, or that missionaries have been caused to stumble by the so-called 'Higher Criticism' of the Holy Scriptures?" Dr. Cuthbert Hall answers this question in the negative, and I wish, from the bottom of my heart, that I could support him in thinking that missionaries, as well as the native Church and inquirers among non-Christians, had escaped injury from the pernicious doctrines of the so-called "Higher Criticism." . . .

I can testify from my own experience that missionaries have been carried away by the *critical* views. Only the other day a conference was held in Calcutta to discuss the question in connection with the native Church, and at that conference the most unsound views, *quâ* criticism, and its effect on the acceptance of the Bible, were enunciated by more than one missionary. The Mosaic authorship of the Pentateuch was of course denied. The forgery of Deuteronomy (as maintained by critics) was accounted for by the supposition that the men of those days had a lower standard of literary morality than we have, and that notwithstanding God did not refrain from using men of such "crude morality" in preparing the Bible. The book of Jonah was, in the usual critical style, declared to be an allegory. The fact of their being a Samaritan Pentateuch was accounted for (?) by an altogether improbable suggestion—in short, critical views of a decidedly advanced type were expressed, and a native pastor who attempted to maintain the old doctrines was evidently by no means a *persona grata* to the critically minded missionaries. I am sorry that I can not send you the report of the proceedings of the conference, and of the correspondence which followed and appeared in the columns of the *Indian Witness*.

Now comes the Qadiani Mirza with his article in the *Review of Religions*.* In it he practically claims the Higher Critics as his allies. They, he says, have at last arrived at the proper estimation of the Bible—viz., that of the Koran, which treated it as corrupt—and he asks them to help him in avowing the *truths* (?) which the critics have discovered, and to follow the example of Professor Schmiedel in denouncing belief in the divinity of our Lord as a false belief.

The Mirza of Qadian, from a Christian point of view, is a blas-

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* See page 391, May REVIEW.

phemer; viewed as a Moslem, he is a heretic; but orthodox Moslems will not scruple to use *any* weapon, forged even by a blasphemer and a heretic, if it can be employed *against Christianity.* And this weapon has been forged not by the Qadiani blasphemer, but by the higher critics, who are professing Christians. To my mind, it is simply deplorable that the work of missionaries, among Moslems especially, should be thus hindered by professing Christians. The Mirza grasps the inconsistency of the *critical* position, and he asks two questions which, I should think, *missionaries* who are adherents of the Higher Criticism would find great difficulty in answering. "When," says the Mirza, "your so-called Bible is mostly false; when it contains error; when, for example, the Pentateuch was not the revelation given to Moses; when the Psalms are not Davidic; when Jonah, as regards the *person* of the writer, is a myth and the book an allegory; when David is a Biblical romance, etc.—why do you missionaries continue to use it as if it were a revelation? Why are you missionaries at all? What message have you got to give non-Christians? And when, having rejected much of the Bible as not inspired, what test do you apply to determine the truth of the remainder?"

I am not often found in accord with the Mirza of Qadian, but I am bound to say that his questions put to *critical* missionaries are reasonable and call for a reply. It is a new thing to find a Moslem holding Christians as allies, and it is a mournful thing that such an alliance (as interpreted by the Moslem) should be based upon an avowal of the untrustworthy character of the written Word and a denial of the divinity of the living Word of God.

The Russian Stundists

The "Stundist" movement in Russia is traced to the disturbances following the emancipation of the serfs. The German Baptists rapidly spread their teachings over Southern Russia, and the name "Stundist" is from *stunde* (German for "hour"), referring to a set time for Bible study. For the first time the Word of God reached the Russians in their vernacular, the Bible used in the Greek Church being the "Church Slavonic" in ancient Bulgarian. The Russian Bible came to the people as a sort of first book, laying a foundation for personal and social life, and acted as a powerful reformer. Ecclesiastical persecution has driven what was at first simply a quiet religious movement into the field of politics. These Russian Baptists began to contrast their restrictions with the liberty of faith and worship enjoyed elsewhere, and intelligence and love of freedom naturally took the place of ignorance and of apathetic contentment with bondage. There is growing a moderate Liberalism which insists on separation of Church and State, and a constitutional instead of despotic government. There is also a more radical party that favors revolution. What was a limited movement is spreading: autocracy is opposed in rural districts as well as in cities, and the Stundists are becoming more or less connected with the labor movement and Socialists. So says Dr. Hourwich in the *Arena* for May.

A Good Work in Paris

The "Belleville Mission," in Paris, was begun some thirty-two years ago by Miss De Broen. In 1871, after the siege of the French capital, she and Dr. McAll both began their distinct yet similar work. Josephine De Broen, young, frail, timid, invited by friends to make a tour of France, felt herself so full of pity for the misguided communists that she could not be indifferent to the needs of this awfully destitute class. One terrible night 600 of these rioters had been shot and their bodies rudely cast into three trenches. She visited the cemetery of Père Lachaise, and saw the crowd

about the ghastly scene of the execution. She tried to comfort a frantic woman whose husband and son were among the victims of that tragedy, and who declared she had "lost all," by reminding her that she had "not yet lost the love of God." Miss De Broen did not go on with her tour, but stayed to work for God and the despairing and destitute souls in Belleville and Lavillette, the communist quarter, with its 300,000 inhabitants. She started a sewing-class for women, where she read to them the Word of God. She gave away tracts and testaments, food and raiment, sympathy and love, until there were those who called her an "angel sent from God." She built a mission hall and orphanage, established Gospel meetings, a medical mission, Sunday-schools, a training home for girls, etc., and God set on her work His seal. Any who wish to share in this noble work will find the Editors of this REVIEW willing to act as channels without any cost of transmission.

Mrs. Ingalls, of Burma

Mrs. M. B. Ingalls, of Burma, who died December 17th, had for over fifty years devoted herself to the work of Burma's regeneration. When a little lassie of nine she heard, in the Baptist chapel in her home village in New York State, an appeal from Burma, and saw a specimen of an idol from that land. She that day told some of her companions that if she were grown up she would go and tell these poor heathen that what they worshiped was not God. In 1851 she sailed to the East as the wife of Mr. Ingalls. Six years later, as his widow, she made her home in the village of Thonze, where there were but two or three Christians. Twenty years later there was a hundredfold increase, and from her own converts she had trained a strong band of evangelists and native workers. She went through much privation and isolation, and twice her mission premises were burned. She braved the Dacoit uprising, when her life was in great peril, determining, if captured, to use her opportunity to preach the Gospel to her captors. When they did come she took out a revolver, and showed them that she could put a bullet into a given mark a score of times in succession, and the Dacoits departed and left her unmolested!

She had always an intense horror of idolatry, and from a large cast-iron dog, the gift of a friend, which she had placed before the mission house, she preached many a sermon on the folly of worshiping idols.

Through her, Queen Victoria sent a splendid English Bible to the Queen of Burma, with an autograph inscription. When railroads were being built in the neighborhood, Mrs. Ingalls founded two circulating libraries and reading-rooms for the employees, which still remain as a tribute to her large-heartedness. For a year her health had been failing, but she worked to the last, and even in her delirium was planning a preaching expedition. Her last conscious words were: "Tho I walk through the valley of the shadow of death, I will fear no evil." To her devoted friend and coworker at Thonze, Miss Evans, her loss is great indeed! Crowds of Hindus, Mussulmans, and Buddhists, as well as her own much-loved Christian converts and school-girls, flocked to her funeral. She lies buried among her own people in Thonze, but her life lives on in lives won for Christ that are now winning others, and in the heritage bequeathed to Christ's Church of a noble example and a blessed memory.

Donations Received

No. 260.	Mission work in Africa.....	$ 7.00
No. 261.	Narsingpur School, India....	15.00
No. 262.	Missions in Africa.....	8.00

BOOKS FOR THE MISSIONARY LIBRARY

EVOLUTION OF THE JAPANESE Social and Psychic. By Sidney L. Gulick. 8vo. 457 pp. $2.00, *net*. Fleming H. Revell Co. 1903.

This is not distinctively a missionary book, but it is written from the viewpoint of a Christian missionary, and is a valuable contribution to our knowledge of the Japanese, their past progress and probable destiny. The author has made a thorough study of his subject, and his presentation is full and clear. After some preliminary considerations and an historical sketch he comes to the question of Japan's social and intellectual progress: its character, cause, and method. The peculiarities of the Japanese are many, and they can not be judged entirely by Western ideas and standards. They are extremely emotional and sensitive to environment. They are more brilliant but less profound than the Chinese. Their progress in many directions have been phenomenal, for they have shown unusual ability in adopting and adapting the best ideas and methods of other nations. If they were as ready to perceive and receive spiritual truth as they are to welcome that which makes for temporal advancement, the day of salvation for the Japanese would be near. Mr. Gulick's subject is a large one, embracing home life. industrial progress, mental characteristics, morality, ideals, religious thought and practise, etc. It is one of the most valuable books on Japan of recent years.

THINGS AS THEY ARE. Mission Work in Southern India. By Amy Wilson-Carmichael. Illustrated. 8vo, 303 pp. 6*s*. Morgan & Scott, London. 1903.

The actualities of Hindu life and worship can not be described, even as seen by the missionary and the traveler. "*The whole truth can never be told*," says Mrs. Wilson-Carmichael. It would not be printable in a civilized country. But the author of this vivid and stirring description comes as near as possible to picturing "things as they are" in this sin-cursed land. She often stops short of telling all, but she tells enough to make the heart ache and the blood boil at the suffering and helplessness of the women and children, and the cruelty and beastliness of men who claim to be religious. The outstanding characteristics of the book are its vividness and its sympathy, for the author has used both her eyes and her heart in seeing "things as they are"—else she would have failed. Her style is clear and graceful, and has a force which few can fail to feel. We know of no better book from which to make selections for readings for missionary meetings. *

UNDER OUR FLAG. By Alice M. Guernsey. 12mo, 192 pp. Paper. Fleming H Revell Co. 1903.

This is a "study of conditions in America from the standpoint of Woman's Home Missionary Work," or, in other words, it is a Christian view of the industrial, moral, and religious state of our country, and of what is being done and should he done for its salvation. Woman's work is *Home* missionary work in a double sense, for their aim is to make the home ideally Christian by training the children and in every way cooperating with parents in leading the coming generations to fill their place in God's world. This brief study considers not only frontier work among white settlers, but in cities, among the negroes, mountaineers of the South, the Mormons, foreign settlers, the Indians, Chinese, Porto Ricans, Hawaiians, and Filipinos. The problem of training all these diverse elements into harmonious Christian citizens

is immense; it is, indeed, a work of faith and labor of love for which the women are preeminently fitted. This volume is suggestive, and splendidly adapted to lead Home mission study. *

APOSTOLIC AND INDIAN MISSIONS COMPARED. By Robert Stewart, D.D.

This little volume consists of three lectures, delivered at a meeting of missionaries of the United Presbyterian Church of North America, held at Sialkot, and published by the Sialkot Mission. The three lectures compare apostolic and Indian missions as to conditions, methods, and results. These lectures are thorough and searching, going particularly into detail, setting forth at full contrasts and resemblances, finding often essential likeness under apparent diversity, but facing nothing by mere ingenuity. They ought to be widely read by all who would know the real state of God's work in the vast continental peninsula of Southern Asia. †

GOD ANSWERS PRAYER. By John Wilkinson. Marshall Brothers, London. 1903.

This is a few living experiences of that venerable and venerated worker among the Jews. Here is a record of answers to prayer which would be remarkable if they were not simply what faith claimed and expected on the basis of definite promises. But the facts are sufficiently notable to have been a blessing even to infidels and professed atheists, not to say thousands of believers. We have watched Mr. Wilkinson's work for a score of years, and believe in it and in him thoroughly. He has spent over a half century in Jewish work, and probably no living man has such a long story to tell of such work. In this booklet of less than one hundred pages we have found not one page that is not full of ripe experience, sententious wisdom, and inspiring testimony. It is fragrant with trust in God, and will strengthen the faith of any man who reads it. It shows another human being in close touch with the living God.

RECOLLECTIONS OF REGINALD RADCLIFFE. By His Wife. Morgan & Scott, London. 1903.

Mr. Radcliffe was a Liverpool barrister who, as far back as 1849, at the age of twenty-four, was earnestly at work for souls, and who rapidly developed into an evangelist of singular power. This book reveals him from the inside. He died in 1895, after almost uninterrupted work for his Master through forty-seven years. He was not very gifted intellectually, but what he lacked of genius or originality he more than made up in simplicity and unction. His whole life was immersed in *prayer*, and here his greatest secret lay. No difficulties dismayed him, and no apparent defeat discouraged him. He lived in God, and turned like a little child to his Father in every crisis. One illustration may show both how helpful the book is, and how powerful his prayers were.

In Old Meldrum, Aberdeenshire, great expectation had centered in his visit; and when after a disappointing address, not one anxious soul remained to the after-meeting, he faced the discouraged handful of workers, and simply said: "Friends, have faith in God." He then talked with God as a child, asking Him to *send back* the audience which had dispersed. And as he prayed, one by one the people who had left dropped in until, before the prayer was finished, the big kirk was a third full (p. 73).

REPORT OF THE FOURTH DECENNIAL INDIAN MISSIONARY CONFERENCE, December, 1902. Christian Missionary Society, Madras.

This is a valuable report of one the best missionary conferences ever held on foreign missionary soil. *

A Short History of Kripa Sadan, or Home of Mercy. By Pundita Ramabai. Pamphlet. Mukti Mission Press, Kedgaon, India. 1903.

This is a stirring account of the work for fallen women of India by one who is giving her life for them. The picture of the conditions is terrible and heartrending, but the story of the work of rescue that is going on is most encouraging and glorious. As in other countries, women, more sinned against than sinning, are branded, while their tempters (the men) are allowed to go free. "Child marriage, polygamy, and enforced widowhood are the great sources of the social evil, and force thousands of young girls and women either to commit suicide or live a life of shame." Their Hindu religion also fosters impurity, and the temples are houses of ill-fame, where fornication is committed with the sanction of the priests, who receive the proceeds of sin. Ramabai was first led to plan a work of rescue for her unfortunate sisters by seeing a similar work in England. Ramabai's noble work needs support and has our heartiest commendation. *

The Story of the Conquest Flag. By Rev. S. M. Johnston. 12mo, 124 pp. Paper. The New Era Publishing Co., Chicago. 1903.

The author has dedicated his life to the movement described in this book. The aim of it is to make and unite true Christian citizens who shall by life and influence fulfil their whole duty both to Christ and to country. It is a noble enterprise which deserves support. *

Medical Missions. By Louise C. Purington, M.D. Pamphlet. 10 cents, *net*. Fleming H. Revell Co. 1903.

Teaching and healing go hand in hand in the program of Christ. Dr. Purington describes woman's work in medicine and the need of woman's ministry to the sick in foreign lands. It is in brief what has been more thoroughly set forth in larger volumes. *

Ten Years in Burma. By Rev. Julius Smith. Illustrated. 12mo, 326 pp. $1.00. Jennings & Pye, Cincinnati. 1903.

Any account of missionary life and labor in Burma is a welcome addition to the literature of missions. Burma is comparatively neglected by missionary writers, having been absorbed by India. The life there is, however, very different from that in India proper, and there are many and diverse peoples and conditions to be met and brought under the influence of Christ. Mr. Smith tells his story with overmuch detail, but has some interesting facts and incidents which make his book worth reading. His contrast between Buddhism and Christianity is excellent. *

Hirano: A Story of a Japanese Town. By John E. Hail. 16mo, 96 pp. Cumberland Press, Nashville. 1903.

This little book, unique in its contents, might have been made worth more than many larger volumes whose story is extended by words rather than by ideas. The incidents which center around Hirano give us a fairly clear picture of how missionaries work in Japan —the sowing and the reaping. The author evidently had not enough interesting matter in hand to make the story of especial value. *

Station Class Sketches. Stories of Women in Foochow, China. By Emilie Stevens. Pamphlet. Illustrated. 12mo, 33 pp. C. E. Z. M. S., London. 1903.

These are interesting stories of women of the Fu-chau station of the C. E. Z. M. S. They are worth reading and worth repeating. *

Historical Sketch of the Missions in India. By Rev. C. A. R. Janvier. Pamphlet, 64 pp. 10c. Woman's F. M. S., Presbyterian Church, Witherspoon Building, Philadelphia. 1903.

This is, in brief, a masterly sketch of India—the land, people, history, and missions. There is an immense amount of information here, which makes an excellent basis for a study class. There is especial reference to Presbyterian missions, and some valuable statistical information. *

Tracts for Jewish Work *

The Jewish View of Jesus Reviewed. By Rev. A. R. Kuldell, Pastor of St. Paul's Evangelical Lutheran Church, Allegheny, Pa. 8vo. 48 pp. 15c. Lutheran Book Concern, Columbus, O. 1902.

An Open Letter to the Children of Israel. By the same author. 20 pp. 5c.

The Right Attitude of Christians Toward the Jews. By the same author. 24 pp. (German.)

Some Hindrances in Jewish Missions and How to Remove Them. By the same author. 16 pp. 5c.

A Conversation with Jews About Christianity and Christ. By the same author. 20 pp.

We earnestly recommend these pamphlets of an author who, being a Hebrew-Christian himself, is thoroughly familiar with the subjects of which he writes. "Some Hindrances in Jewish Missions and How to Remove Them" deals very frankly with the personal experiences of the writer, who has been engaged in evangelistic work among his Jewish brethren for many years. "The Right Attitude of Christians Toward the Jews" is, in a certain sense, supplementary to "Some Hindrances," and we wish that that the author would see his way clear to publish an English translation in the near future. "The Jewish View of Jesus Reviewed" is really a review of a lecture by Rabbi L. Levy, of Pittsburg, "A Jewish View of Jesus." Fearlessly but courteously it meets the rabbi's denial of Christ's divinity, atonement, and Messiahship, and thus not only makes interesting reading for the believer, but also a tract which, placed in the hands of modern Jews, will cause them to stop and consider the truth presented. "An Open Letter to the Children of Israel" and "A Conversation with Jews About Christianity and Christ," the latter in the German language, are very strong appeals to the Jews in behalf of Christ and of the truth.

* Those who wish these pamphlets for distribution can secure them at special rates from Rev. A. R. Kuldell, Fleming Avenue, Allegheny, Pa.

We hope that those who want to stir up either their Christian neighbors to increased efforts among the Jews, or the Jews to a fresh search of the Scriptures for the truth as it is in Christ, will avail themselves of these fine pamphlets, which we do not hesitate to pronounce the best of those published for the specific purposes on this side of the ocean. L. M.

Open Air Preaching. By John Galt. S. W. Partridge & Co., London. 1903.

Mr. Galt is a missionary to cabmen. This is a booklet intended to give hints as to what to do and what not to do, and the subject is briefly treated under seven heads: The Work, the Audience, the Preacher, Management, Matter, Method, and Manner. The advice given is born of experience, and is characterized by common sense. For instance, Mr. Galt says that in every open air congregation there may be expected to be the indifferent, the opponent, the backslider, and the fallen, and he seeks to give counsel how to reach all. The book lays no claim to exceptional merit, but it is earnest, suggestive, and helpful. He advises brevity, simplicity, directness, earnestness. He is evidently a sincere, straightforward, sensible, and spiritual man, and in many things evinces a high standard of good taste. He evidently has a high opinion of his calling, and justifies it.

NEW BOOKS

A Miracle of Modern Missions. The Story of a Kongo Convert. By John Bell. 12mo. 139 pp. 2s. Religious Tract Society, London. 1903.

India and Daily Life in Bengal. By Z. F. Griffin. $1.00. Morning Star Publishing House, Boston. 1903.

Morocco and the Moors. Booklet. Southern Morocco Mission. London. 1903.

Dawn in the Dark Continent. By James Stewart, D.D. 8vo, 400 pp. 6s. Oliphant, Anderson & Ferrier, Edinburgh. 1903.

West Africa and Christianity. By Rev. Mark C. Hayford. 8vo, 68 pp. 2s. 6d. Baptist Tract and Book Society, London. 1903.

GENERAL MISSIONARY INTELLIGENCE

AMERICA

Southern Baptist Enlargement The Baptist Church South already has missions in China, Mexico, and Brazil, and is soon to enter the Argentine Republic, one of the most hopeful of fields. The religion is Roman Catholic, tho not of so severe a type as in other South American countries. In many cases the people have turned against the tenets of Catholicism into infidelity or indifferentism. Any religion is tolerated. The American and the British and Foreign Bible societies have been doing a great work giving out God's Word to the people. The Methodist Episcopal brethren have done a good work. The Salvation Army is also at work there.

The Baptist Ground for Rejoicing The Baptist Missionary Union is able to report an advance of $42,249 in receipts over last year, or from $680,519 to $722,765. Its missionaries in heathen lands number 535, with 4,100 native toilers, all kinds included. The number of baptisms was 7,553 (over 20 for each day), raising the membership of the churches to 113,418. In addition, 6,255 were baptized in Europe.

What Episcopal Sunday-schools are Doing The following sentences from *The Spirit of Missions* speak well for the Episcopal rising generation:

To June 15th the amount received from the Easter offering is $101,586 from 3,210 schools. If this average of $31.64 a school is maintained, and if as many schools give this year as last, the total offering will be well over $115,000. As in past years, the Sunday-schools of the West are, on the whole, making excellent returns. Bishop Morris, in sending $1,024 from the Oregon schools, regrets that "some of the items have been late in coming in from the remote missions. It is a little below last year, but is still at the rate of 64 cents each for our 1,600 Sunday-school pupils. If the whole 430,000 Sunday-school children in our Church give at this same rate, you will have this year over $275,000! Or if the 43,000 of the Diocese of New York do the same, you will have $27,000, in place of the $8,399 of last year. Altogether, the Sunday-school offering is one of the most inspiring features of the Church's missionary giving.

Parting Counsel to Outgoing Missionaries For six years in succession the Presbyterian Board of Foreign Missions has held in New York City a conference for the especial benefit of missionaries under appointment and soon to sail. This year 50 men and women were together for a full week for social and spiritual communion; with these, among others to bestow sage counsel, were Dr. H. H. Jessup, of the Syrian Mission; Dr. A. J. Brown, Robert Speer, and J. W. Baer. Of the half hundred, 15 were destined for China, 6 each for Korea, India, and the Philippines, 3 each for Persia and Japan, 4 for South America, and 1 for Mexico.

"A Study in Diamonds" C. R. Watson, Secretary of the United Presbyterian Board, plans for three mission field days during the year, with Sunday-schools as the center of activity. He says:

During the months of July, August, and September, Egypt, India, and the Sudan are to engage, in a special manner, the prayers, the gifts, and the attentive study of the boys and girls of our Church. The cause of Christ needs the prayers of our 100,000 Sabbath-school scholars; prevailing prayers because of a child-like love and a simple-hearted faith which takes Christ at His word, both in commands and His promises. The

cause of Christ needs also the gifts of 100,000 scholars. We set our mark for this year at $25,000, and if those who have been giving nothing will give in proportion to those who are giving, we shall have it. For July the subject will be India. A missionary program has been prepared, dealing with our India field, under the title of "A Study in Diamonds." This program includes appropriate selections for praise and responsive reading, together with a study of the work under 5 headings: (1) Our Field. (2) Our Mining Methods. (3) Our Diamonds. (4) Unclaimed Jewels. (5) Diamond Dust.

Baptists in the Antilles Baptists are reaping great success in their efforts in Cuba and Porto Rico. The organizations North and South divided Cuba into mission fields, and Baptists North are finding the eastern section religiously wide awake. One mission in Santa Clara County, Cuba, recently received by baptism 52 accessions on a single Sunday. Baptists of the United States have just been asked for $35,000 with which to erect chapels, 3 of these to be in Porto Rico and 2 in eastern Cuba. In the first named there are now at work 3 American Baptist ministers and their wives, 3 American women missionaries, and about a dozen native helpers.

EUROPE

The Oldest Bible Society The British and Foreign Bible Society is gathering its forces for a notable achievement during its centennial year. These figures will help to an appreciation of the magnitude of its world-wide operations. The last year's issues exceeded 5,900,000 copies—nearly 900,000 more than any previous year's total. The figures show an increase in Bibles of 58,000, in Testaments of 127,000, while Portions are half a million in advance. Of these China received 872,000 copies; India, 500,000; Russia, 555,000; Japan, 176,000; Malaysia, 133,000. Among minor circulations, 93,000 copies are reported for Brazil, 44,000 for Ceylon, 44,000 for Kingston, Jamaica; 40,000 for Egypt, 31,000 for Turkey and Greece, 28,000 for Korea, 19,000 for Central America, 15,000 for Argentina, 12,000 for Algeria, and 10,000 for Portugal. Each million copies issued last year cost less than £43,000. In 1900 the cost per million copies was £47,000; in 1885 it was £57,000, and in 1871 it was £63,000.

Formation and Reformation Under this heading St. Giles' Christian Mission in London, in presenting its forty-third report, is able to make this setting forth of its doings: "During 25 years the mission has provided 433,000 free breakfasts to discharged prisoners, 109,000 such have been assisted with tools, clothing, and employment, 37,500 have signed the pledge. Last year 22,127 ex-prisoners were provided with free breakfast; 5,426 were induced to sign the pledge; 4,839 ex-prisoners were assisted; 273 convicts were received and assisted on their release from penal servitude; 300 maternity cases were dealt with; 206 adults and children had a holiday at Maldon (some of them for from 8 to 12 weeks); 4,167 Gospel services were held. Every year about 500 friendless juvenile offenders are admitted into the boys' homes, and 500 homeless and destitute women are admitted into the women's homes. Every day a stream of deserving applicants is seeking urgently needed assistance.

The Gospel Postal Mission This is one of the latest agencies for the extension of the Kingdom of God. Its object is to send by post a free copy of the Gospels to every householder in the

United Kingdom, America, Australia, Europe, and ultimately throughout the world. Mr. H. Musgrave Reade, the founder and director, contends that this is the quickest, surest, and most economical method of obeying our Lord's command to spread the Gospel to "every creature" and to "all nations," thus utilizing the machinery of the various States, and turning every postman into an involuntary missionary for the evangelization of the world. By this means millions of the people who are inaccessible to the ordinary evangelistic efforts can be reached, and thus the way made clear for the future work of the evangelist to a somewhat prepared people.

The mission is not associated with any sect or denomination, nor does it circulate anything of a controversial character, but relies upon the Gospel itself as "the power of God unto salvation to every one that believeth," as the Lord God saith, "My Word shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it."

No direct appeal or collections are made for the support of the mission, but reliance upon the providence of the Living God through believing prayer for means and workers to carry out His work.

For further information, apply to Mr. H. Musgrave Reade, at the office of the Gospel Postal Mission, 45 Wally Street, Higher Broughton, Manchester, England.

S. P. G. Activity The Society for the Propagation of the Gospel (formed in 1701) in various ways is endeavoring to interest the young in missions. An organization has recently been formed, called the "Association for Missionary Study." It does not collect money, but devotes itself to prayer and the study of missions, and is meant in the first place for educated young women. Of the S. P. G. Children's Association—known as "The King's Messengers"—there are now over 750 branches. Twenty-one clergymen and 20 laymen have during the past year sent in applications as candidates for missionary service, and 35 of these have been accepted. The number of ordained missionaries, including 10 bishops, now on the society's list is 729—in Asia, 253; in Africa, 198; in Australia and the Pacific, 35; in North America, 148; in the West Indies, and Central and South America, 59. Of these, 128 are natives laboring in Asia, and 56 in Africa. There are also in the various missions about 3,000 lay teachers, 3,200 students in the society's colleges, and 40,000 children in the mission schools in Asia and Africa.

"Half as Many Again" The Church Missionary Society is nothing if not aggressive and venturesome. It knows not how to be satisfied or how to stand still. With a most commendable and remarkable union of faith and works it is steadily aiming and striving for enlargement at every point. The increase in twenty years has been more than threefold, or from 280 missionaries to 953; clergymen from 223 to 422, laymen from 34 to 189, and unmarried women from 15 to 382. But now the call goes out for 500 more missionaries, and for $2,000,000 this year, with an increase to $2,500,000 inside of five years—that is, half as many again *at every point*.

The Church of Scotland Missions This Church sustains 4 missions in India, 1 in Africa (Blantyre), and 1 in China. The income was almost $150,000 last year. The mission-

aries number 50, of whom 28 are ordained and 214 natives are employed (10 ordained). The communicants number 3,789, the adult adherents 3,434, and the baptized children 4,760. The total for these 3 classes is 11,983. The 225 schools have 11,362 students. This same Church has a Jewish mission, with a medical adjunct in Constantinople and a boarding-school for boys in Beirut, with 1,640 pupils.

Work of the Berlin Society This society has 9 missions (7 in South and East Africa, and 2 in China) with 83 stations, 248 out-stations, and 337 preaching-stations. Of the 110 missionaries, 95 are ordained. Natives are employed to the number of 924, of whom 293 are paid. The number of baptized persons is 43,240, and of communicants 21,978. Last year 4,495 adults were baptized. The schools contain 8,301 pupils.

The Jesuit Record of Banishment This mischievous and pestiferous order has been expelled from various countries as follows: In 1561 from the Grisons; in 1570 from England, on suspicion of an attempt to murder Queen Elizabeth; in 1578 from Portugal; in 1578 from Antwerp; in 1594 from France, on account of an attempt to murder King Henry IV.; in 1595 from all the provinces of the Netherlands, as a sect dangerous to the life of the princes and to the peace of the State; in 1606 from the Republic of Venice, as enemies and calumniators; in 1607 from Sweden; in 1610 from the Canton Valais, Switzerland; in 1618 from Bohemia, for sedition and as disturbers of the public peace; in 1619 from Moravia and Silesia; in 1620 from Hungary; in 1621 from Poland; in 1622 from Naples; in 1645 from Malta; in 1706 from Hungary and Transylvania; in 1715 from the two Sicilies; in 1725 from Russia; in 1759 from Portugal; in 1762 from France; in 1767 from Spain, Naples, and Sicily; in 1768 from Parma; in 1815 from St. Petersburg and Moscow; in 1822 from the whole of Russia; in 1847 from Switzerland; in 1872 from Germany; in 1880 from France.

The Los von Rom Movement A pamphlet, entitled, "A Review of the Evangelical Movement in Austria from the end of 1898 to December 31, 1902," has been published at Leipsic. It records that in the year 1899 Protestant worship was begun in 29 places in Austria, where it had not previously been held; in 1900, in 23; in 1901, in 40; and in 1902, in 26. In 100 of them ordinances now are regularly administered, and in the other localities there are Protestant societies. The number of persons who have left the Church of Rome during the period named to join the Protestant churches, either Lutheran or Reformed, has been 24,304, and to join the Old Catholics, 9,400. Taking into account those who left to join the Methodists or the Church of the United Brethren, the total number who have left, it is said, may be stated as 34,000. The number of new churches erected has been 37; of prayer-houses, 13; and of churchyard chapels, 2. The number of pastors or vicars who have been brought to minister to the new congregations has been 75. A very large proportion of the converts have naturally joined the Lutheran Church, which has done so much to help them, but a certain number has become attached to the churches of the Helvetic Confession.

Glad Tidings from Austria Rev. A. W. Clark, American Board missionary, writes:

To-day I am preparing the April report for the Scottish Bible Society: Sales, 215 Bibles, 655 Testaments, and 642 parts. Considering

the opposition of priests, this is a good record. Since Christmas we have received some 40 members; 3 more are to join soon in Smichow, and 6 in Kladno—a branch work of Smichow. The English service, which I conduct every other Sunday, is always crowded. German and Bohemian teachers, Jews, business men from banks, English governesses and teachers of English, the British and the American consuls and families are among the listeners. I am glad to turn my native tongue to good account. Next Sunday I preach in Bohemian. Formerly I preached much in German, but our work has developed more in Bohemian channels. One of our choice young men has just reached Oberlin for training in the Slavic department—will be a preacher in America. One of my colporteurs feels called to work among Slavs in Canada. He leaves me next month. We have 10 members of our Vienna church already in Canada. We are sorry to part with such men, but they are needed in America.

Revolution in Macedonia The Macedonian Committee has announced that a revolution was proclaimed in the Vilayet of Monastir on Sunday, August 2d, in conformance with the decision of the Central Revolutionary Committee.

The committee states that all the revolutionary forces in the districts of Monastir, Rezen, Okhrida, Debro, Ketchero, Poretchka, Kronchero, Prilep, Seres, Kaylari, and Demir-Hissar simultaneously commenced hostilities. All telegraphic communication was cut in the districts mentioned, and during the succeeding week dynamite outrages were reported in the vicinity of Monastir. It is a critical time in the history of this restive region.

ASIA

Gospel Light on the Bosporus The American College for Girls at Constantinople (Scutari, on the Asiatic side of the Strait) was incorporated by the State of Massachusetts, and has a teaching force of 7 American women. Among the 200 students are found Bulgarians, Armenians, Greeks, French, Germans, Austrians, Hebrews, English, Italians, Russians, Danes, Roumanians, Albanians, Moslems, and a few Americans—15 nationalities, and almost as many languages taught, though English is the language of the institution. This school is to be ranked among the foremost forces for the enlightenment and Christianization of the Orient.

The Turk as a Bible Translator It seems that the Turkish censor at Constantinople has raised difficulties as to the use of the word "Macedonia" in the First Epistle to the Thessalonians i : 7, 8, and iv : 10, and demands that in versions of the New Testament circulated in Turkey, "Macedonia" shall be replaced by "the vilayets of Salonika and Monastir." The use of ancient geographical names is generally prohibited in Turkey on political grounds; but now the Turkish authorities appear to have discovered for the first time that the word "Macedonia" occurs in the Bible.

Missions in Turkey Threatened About two months ago the senior professor in Euphrates College, an American institution located at Harput, Asia Minor, and incorporated under the laws of Massachusetts, was arrested upon a verbal charge of sedition. This professor is a Turkish subject, as are nearly all of the professors and teachers in the American colleges throughout Turkey. The senior American at Harput, who has known him from childhood, declares that the sultan has no more loyal subject in his empire than this professor, who, according to last advices, was confined in the common prison and

was in danger of becoming insane. Rumor says that he has been urged by Turkish officials to declare that the college was a hotbed of sedition, and that the Americans in charge are the leaders of the movement. It is easy to see that if such an attack upon the various American colleges is not immediately checked it will be a simple matter for the sultan to order all native professors and teachers thrown into prison, and thus the schools will be closed. —*The Outlook.*

Missions in Palestine and Syria

There are in Palestine and Syria 327 missionaries (exclusive of wives), working in the American, English, and German societies in these lands. The native agents would swell the list to many times its size. A very large proportion of the whole are engaged in educational and medical work. The American staff of the great Syrian Protestant College in Beirut contributes 31 names to the total.

Of the 33 societies with which these mission agents are connected, the United States is represented by the Syrian Protestant College, the Presbyterian Board of Foreign Missions, the largest and best organized mission in Syria; the Reformed Presbyterian Church; the Friends of New England, and the Christian Missionary Alliance. Great Britain supports 3 Church of England societies, 8 Presbyterian and 6 unsectarian missions, not to mention several independent workers; 8 German missionary committees, mostly Lutheran, and 1 Danish, make up the total.

That there should be so many rival Protestant organizations in so small a field is one of those faults in our missionary organization which it may be hoped the twentieth century may see wisely and lovingly dealt with, for few can doubt the harmful results. The Oriental may learn slowly to appreciate the fact that each nation may have its own peculiar Church organization, and through long familiarity he has learned to tolerate the idea of Greek Orthodox and Greek Catholic, of Roman Catholic and Maronite, of Armenian and Armenian Catholic, of Syrian, Abyssinian, and what not else, but that Protestants, those who stand for a purer faith and a more liberal spirit, should be divided into dozens of little sects—this must for years to come bewilder his mind and stagger his enthusiasm.

The Church Missionary Society, with a staff of about 60 English workers, is the largest agency working in Palestine. Their work is educational, medical, and evangelistic.

A very important decision has recently been arrived at by the home committee of the Church Missionary Society in consultation with their representatives in the Palestine mission field. This is no less than to put the affairs of the Arabic Protestant Anglican Church into the hands of an elected native church council—in other words, to let the native church manage its own affairs.—*Christendom.*

Beirut College as a Light-Giver

President Bliss, of the Syrian Protestant College at Beirut, says it is the direct outgrowth of missionary work which rendered necessary an institution for the higher education not only for Syrians, but for people of all races throughout the Ottoman Empire. Students come from all parts of the Turkish Empire, from Egypt, Armenia, and Persia. Among the number are Greeks, Mohammedans, Druzes, Jews, Roman Catholics, Copts, and Maronites. There is no attempt made to change the denominational rela-

tions of any of the students, but to create a Christian atmosphere which all shall recognize. It being necessary to use one language, the English was chosen as the one most useful to the students and most helpful for the promotion of civilization in the country. Of the 40 instructors in the college 25 are Americans or Europeans, and the rest are Syrians, mostly graduates of the college. There is a very active Christian organization among the students. The sight of some 600 young men gathered at evening prayers, or on a Sunday, representing as they do so many different religions and races, is a most inspiring one.

A Work of Grace in Syria A letter from Dr. C. Piper, missionary of the Presbyterian Church of England at Aleppo, Syria, describes a remarkable accession of converts to Christianity in and around Aintab. No preaching has been done in the district for several years, but Bibles have found their way there. The practical nature of the conversions is shown by the fact that many converts have restored to tradesmen the value of goods obtained by fraud, and paid bad debts of several years' standing. Most of the converts are Moslems, but they include a number of Jews.

Massacre in Southern Persia The London *Times* publishes information of most serious disturbances in the city and province of Yezd, Southern Persia. The disturbances culminated after a fortnight in a popular outbreak against the Babis. On June 27th and 28th every Babi falling into the hands of the rabble was butchered, and the mutilated bodies were drawn through the town, followed by exultant crowds. Houses were searched and plundered. The high priest enjoined the populace to bring all the Babis before him or the governor. The latter refused at first to yield to the threats of the mob, but when his palace was fired he gave way, and had one Babi blown from the cannon's mouth. Order was finally restored, but the province is very disturbed.

It is as difficult to estimate the real causes of the bloody outburst of fanaticism in Yezd as to gauge those underlying the similar movement at Kishineff. In both cases the victims, members of an unpopular religious faith, were accused, in the main unjustly, of political agitation hostile to the government.

Help Needed for Ramabai This brave woman is now in great need both of earnest prayer and of practical sympathy. Rev. Gregory Mantle writes:

On my second visit I noticed that the dress of the widows was, in many cases, showing signs of wear and tear. I learned through Ramabai's secretary that it would be possible to purchase a new "sarée" for each of the 1,800 widows for £100. Having a sum of money at my disposal for distribution in India, I resolved that each of the widows should have a new "sarée" as a Christmas gift. Judge my surprise when Ramabai came to see me, and asked: "Is it your special wish that this money should be spent in 'sarée'?" I replied: "No, Ramabai, if there is anything else that is more urgently needed." To my astonishment, she said, while her eyes filled with tears: "We want food! We can do without 'sarées,' but we can not do without food!"

Nor is this insufficient support the only difficulty that Ramabai has to face. She is the victim of much petty persecution on the part of the Brahmans and government officials.

In a recent letter Ramabai says: "If the funds are not forthcoming, the girls in these homes must be sent somewhere else. I have no choice in this matter. I can not go on into debt, but, try as I will, I

can not maintain this large company of 1,800 with less than £600 per month. To try to do with less is to starve the children, and send them about almost naked." The sum mentioned means less than 6 cents per head per day for food and clothing. I am confident that it is only necessary to state these facts to secure for Ramabai prompt and substantial support.

This noble woman needs help now. She is in danger of breaking down under burdens that she ought not to bear. Let us show sympathy with her in this Christlike work. Do it now!

What India Needs

A learned Hindu gentleman, the editor of a dramatic paper, conversed with me on various topics, philosophical and religious. He seemed to be perfectly familiar with all the books I had ever read or heard of. He had read several Lives of Christ, and was conversant with the letter of the New Testament. He had attended the Haskell lectures, given by Dr. Barrows and Dr. Fairbairn. At the end of our conversation he made a remark that humbled me, and convinced me more than ever, if that were possible, of the evidential value of a consistent Christian life: "Sir," said he, "I am glad to have met you, and I hope we shall meet again. You have encouraged me to speak freely; I know you won't be offended at what I say. But, believe me, India doesn't need to be instructed in the philosophy of the Christian religion; what India wants is to see a Christian life."

REV. T. H. BARNET.

A Hindu Urging Bible Study

A Hindu gentleman, in one of the native papers in India, advocates the teaching of the Bible in the native schools and colleges. He says: "If the teaching of the Bible be substituted for that of the Puranic theology our students will be freed from the trammels of bigotry, and will learn to reason, generalize, or investigate like rational men. I am not a Christian, but I think the more Christlike we become the better for us and our land. And toward securing this happy end nothing can be more effective than the practise of placing before the minds of our students, daily and repeatedly, the ideal of love, self-negation, and suffering for others' sake that is presented to us in the pages of the Gospels."

Moslems and the Water-supply

The Mohammedans of Bombay are said to be exercised because it is proposed to introduce the meter system in mosques for the payment of water used. They claim that it is contrary to their religion to pay for water used in the religious services of mosques. Religions that have degenerated into formalism certainly present many curiosities. How far removed from the true ideas of religion popular Mohammedanism must be when it is claimed that it violates religion to pay for what water they use. The moral sense has become distorted when such a claim is possible. We give the text of a petition sent by the Mohammedans to the Standing Committee of the municipality, which appeared in the Bombay *Dnyanonaya:*

We regret very much to bring it to your notice that the proposed measure has excited a very bitter and undesirable feeling among the Mohammedans. It must be so because the use of water in the mosques touches the question of religious injunctions of the Mohammedans. Our objections to the proposed measure are summarized in the following paragraph: No other communities except Mohammedans have to use water in mosques under religious injunctions. We, the Mohammedans, have got religious texts about the use of water for prayer and other religious purposes. The prayer is a positive injunction upon every Mohammedan. *Wazoo*, or ablution, is an imperative condition precedent to the prayer. In these matters the Mohammedans have to follow the religious in-

structions very strictly. It is distinctly and authoritatively stated that the Alamgiri (an important book on the Mohammedan religious questions) which contains the summary of several other religious books, such as Hidaya and Duru-Muktar, that the water shall not be purchased or sold for *wazoo*. in the mosques. The mosque funds are strictly prohibited from being used for the purchase of water by measurement. Thus it would be evident to the committee that the Mohammedans are enjoined not to purchase water or use purchased water for *wazoo* in mosques. We firmly believe that the committee would therefore be pleased either to cancel or modify the resolution by which the commissioner has been authorized to issue the notices in question so far as they relate to the introduction of meters in mosques, and thus remove the cause of heart-burning excitement, discontant, and commotion.

How the Kingdom Grows in India In 1845 Gossner's Mission to the Kols was begun with 4 missionaries; now there are 37 at 18 central stations. The present-day result is a native church of 56,389 baptized Christians, with 26,201 inquirers, having 25 native pastors, 674 assistants, and 349 voluntary unpaid workers, and raising out of deepest poverty —the Kols are one of the poorest peoples in India—about $3,250 per annum. Were it not for a large emigration to Assam, the numbers would be larger. The mission includes a high-school, with theological seminary, 21 upper primary schools, and 169 village schools. The total annual sum received from Berlin for the support of missionaries, native agents, and schools is only about $35,000.

Growth in Another Mission The last report of the Marathi Mission of the American Board compares the statistics of 1902 with those of 1898, showing the growth in the mission during the last five years. In that time the number of communicants have increased from 3,718 to 6,163, and in addition to these, 3,625 have been gathered into catechumens' classes, who are under special religions instruction with a view to church membership. During the five years the Christian community has increased from 6,579 to 14,327, more than doubling in that period. This does not mean that these 14,000 are all Christians, but they have broken away from their Hindu surroundings and professed themselves to be Christians, and many of them are enduring persecution because of the name they bear. Five years ago the number of teachers was 226; it is now 411. Then there were 1,782 Christian pupils in the mission schools, now there are 3,925. There were then a total under instruction of 5,052, there are now 8,638. There are 143 more Sunday-schools now than there were five years ago.

Great Asiatics Dr. Arthur J. Brown says: "In my recent journey around the world, the five men who most profoundly impressed me were all Asiatics—Chatterjee, of India; Yuan Shih Kai, then Governor of the Province of Shantung, China, and now the successor of Li Hung Chang as viceroy of Chihli; Kataoka, the President of the Lower House in Japan; Chaolalongkorn, the King of Siam, and last, but not least, a subject of that king, Boon Boon Itt."

It may be interesting to our readers to know that Boon Itt, who has recently died, was one of two Siamese lads brought to this country by Dr. Samuel R. House, of Waterford, N. Y., when he returned from Bangkok, and by him trained as his own son. The editor had the pleasure of knowing these lads well. They were in his own congregation at Waterford, and he has their photographs, presented by themselves.

Recent Conversions in China In the Scottish mission at Ichang, China, in 1902, there were 339 adult and 65 infant baptisms; in the China Inland Mission, at 58 stations, in 13 provinces, there were 963 conversions in contrast to 422 in 1901; in

the Berlin Mission, in South China, 700 adults were baptized, and 101 in North China. The March number of *China's Millions* reports 155 baptisms, the April number 163, and the May number 70.

Men Wanted for South China The Christian College, in Canton, China, is looking forward to a great future. During 1903 they ask for a principal and one other man for the preparatory department; one man also to supply for two or three years in the preparatory department, and then teach in connection with the fitting class, which is meant to fit pupils for entering the preparatory department; one physician, to act as physician to the school and teach in some of the lower departments until the medical department is started, which it is hoped will not be later than 1907.

During 1904 they ask for one superintendent and one other person to take charge of the fitting class above mentioned. During 1905 they expect to need two more men for preparatory work. During 1906: One more man for preparatory work, one professor of physics, two physicians to make up a faculty of four for the medical department. During 1907: One professor of mathematics, one professor of economics, one professor of pedagogy, one professor of chemistry, two men for preparatory or supply work. During 1908: One professor of mechanical engineering, one professor of history, one professor of philosophy and allied subjects, one assistant in pedagogy, one man for preparatory or supply work.

In addition to these the development of the present scheme may call at any time for a professor of biology, professor of geology, five more men for preparatory work, a dentist, a pharmacist, and a business manager.*

Great Growth in Canton There has been a large in-gathering in the Canton mission of the Presbyterian church. The past year was the greatest in the history of the mission, for the additions on examination were 747. During this period 6 chapels have been rebuilt (the new chapels are in all respects better than those destroyed), and the following new buildings erected: A hospital for women and children, the Women's Medical College, the Nurses' Training-school, a fine chapel for lepers near Canton, and missionary homes at Lien Chou and Yeung Kong. Dr. Beattie and Mr. Fulton report 197 baptisms for the first quarter of the new year—the largest number ever received in one quarter.

Great Growth in Fuhkien Also In 1861 two Chinamen were the first fruits of C. M. S. work in this province. But now the number has increased to 20,000, including all classes. Literati, expriests of both Buddist and Tanist religions, sit side by side with artisans, farmers, laborers, sailors, and soldiers. In a region 200 by 100 miles 150 churches are found well supplied with pastors and catechists, 200 schools, 4 boarding-schools, 1 theological school, and 7 hospitals.

A Loud Call for Help The Bishop of Central China (American Episcopal) has recently sent to his committee a list of the most urgent requirements of the mission. The bishop's modest request (described as "essentially for business men") is for 6 new doctors, 5 clergy, 2 lay lead-

* Men who are personally interested in the work of the College are requested to put themselves into communication with the secretary and treasurer, Mr. W. Henry Grant, 156 Fifth Avenue, New York.

ers, and 4 lady missionaries. He also asks for the sum of $60,000 for new buildings. "We make no apology," he says, "for the bigness of our plans. The mission has passed the day of small things, the experimental stage. We have found our feet; all we ask is permission to advance."

Rebuilding in Peking Dr. Homer Eaton is able to report in this hopeful strain: "Three years after the Boxer uprising, what do we see to-day? The buildings that were destroyed in our compound are being replaced by larger and better ones, *and the Chinese government is paying the bills!* The beautiful and commodious church, the great hall of the university, the hospital, and 4 new residences have already been completed and reoccupied. Other buildings are rapidly going up, and will be ready in the early autumn, then we shall be better equipped than ever before for aggressive and successful work."

"Saving the Sun" I saw a proclamation in one of the public places of this city, to the effect that on the 1st of the 10th moon there will be an eclipse of the sun. All classes—scholars, tradesmen, soldiers, officials, etc.—are therefore commanded to unite in "saving the sun." The idea is that a voracious animal in the sky has swallowed the sun, and all must combine in making the greatest possible noise, frighten the beast, and thus get him to vomit the sun, that China may not be deprived of its light and heat. In talking the matter over with a Christian teacher, he assured me that from the emperor down to the lowest subject this was believed. On the day named temples will be sounding with the chanting of priests and beating of tom-toms; officials will set off crackers and bombs, while the poorer people will beat tins, blow horns, and make all manner of noise to "save the sun."—*China's Millions.*

The Bible in Demand in China An edict promulgated in China, that sons of Manchus and Mongols should be sent out of the country for foreign study, has led to an extraordinary demand for the Word of God. Rev. J. R. Hykes, the agent of the American Bible Society, states: "One government college has applied for a grant for 50 Bibles for the use of its students. One of the signs of the times is a remarkable movement to make a retranslation of the Bible with the view of putting it into what they consider a more worthy literary form. This work is now in progress with imperial sanction. It is hoped to acquaint the official class with the Bible and remove prejudice against it, and thereby against Christianity."

The Bible in Manchuria Mr. Turley, the agent of the British and Foreign Bible Society in Mukden, writes:

Our bookshop man here informed me of many visitors who, Nicodemus-like, would not be seen entering a mission chapel or church, and dare not have intercourse with missionaries, or even enter a Bible depot. Yet they will go, especially at night, and buy our literature, and are thereby led to purchase Scriptures and discuss Christianity. We have at last the whole of Manchuria organized once again, and a staff of over 40 colporteurs traveling around, besides depot and bookshop men. I am just now restarting work in two districts, which until recently have been in such a state of anarchy as to render the possession of our books unsafe. We have, especially for our Bible work, many good friends among the Russians. Many of the high officials are fine and decided Christian men, and lovers of the Bible;

while among the soldiers, even among the Cossacks, are very many reverent purchasers of the Scriptures.

Christian Progress in Japan The latest statistics concerning the work of Christian missions in Japan show a total of 133,000 communicants. Of these 50,500 are classed as Protestants; 55,300 as Roman Catholics; 27,200 as Greek Church. Of the 23 Protestant bodies having missions in the empire, the Presbyterians and Congregationalists have the largest number of converts, 11,500 each. The Episcopalians, including both English and American missions, have just short of 11,000. In all three cases the baptisms for the year show an average gain of about 9 per cent. In the matter of self-supporting churches, both Presbyterian and Congregationalists are far ahead of the Episcopalians, having 34 and 23 respectively, as against 2 self-supporting church congregations.

The Gospel at the Osaka Exhibition Rev. T. S. Tyng writes of the Gospel being preached at a Japanese national exposition, opened March 1st. The Missionary Association of Central Japan includes nearly all Protestant missionaries within reach of Osaka, and a year before evangelistic work was proposed in connection with this "Fifth Pan-Japanese Exposition." Then new Japanese houses near the entrance were rented, and a small hall seating about 120 extemporized, one of the houses being used for the Bible societies. Those who worked, lodged in these buildings also. The enterprise began with ten days of joint work, and the rest of the five months of the exposition divided so as to give a fortnight at a time to each of the various Christian bodies. The time was one of very abundant seed-sowing, but in the nature of things could not be a time of harvest. This was not expected. During the first ten days 84 meetings were held, over 13,000 people in the aggregate were assembled, and about 250 names were handed in of persons desiring to be further taught. It is hoped that wide results will be the ultimate outcome.

New Life for Ishimoto O Ume San Miss Adeline D. H. Kelsey, of the American Presbyterian Mission in Japan, sends us the following interesting communication:

One of the most remarkable women I ever met is Ishimoto O Ume San. She was paralyzed from birth. The only part of her body that she ever could move was her head. Her conversion to Christianity is a marvelous revelation of the quickening power of the Holy Spirit upon the human intellect. Until nineteen years of age she led a life full of trouble: deserted by her father, and then by her mother, her whole soul was in rebellion against her sad lot. She was a heathen, and without hope or comfort.

When she was nineteen she heard of the loving Savior and what He had done for her. Her heart fled to Him at once for refuge, and she gave Him all her love. She could neither read nor write, and no one thought it possible for her to learn. When she became a Christian she could not rest in inactivity. The "new life" within was insistent and an impelling force. All one night she lay awake agonizing in prayer for some light on the problem of her life. Like an inspiration the thought burst upon her at break of day that she could use her mouth. She soon learned to read her Bible and Hymn Book, and conducted the prayers in her ward in the hospital. She learned to write, holding the pen in her mouth, taught herself to make many little articles, such as book-marks, etc.; learned to sew, dressed dolls, using her mouth to hold the needle, and to use the scissors. She is now one of the most cheery and joyful women in Japan. To spend a few moments with her is to get a blessing, for she rejoices in the Lord always.

AFRICA

The First Baptism in Eastern Sudan

The United Presbyterians have recently opened a mission far beyond Khartum on the Upper Nile, and Rev. R. E. Carson writes of the first communion Sunday:

Mr. Giffen spoke first on "Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom." He also spoke and prayed in Arabic on account of the servants, and we sang in English from the Bible songs. Then we had the first baptism under the Sudan Mission—one of the servants, named Abbas, a boy of perhaps eighteen, who has been Mr. Giffen's cook. He is not a Shullah, but of some Arab family (Darfur) who emigrated to Khartum at the time of the Mahdi. The father and mother died or were killed, and Abbas worked as a servant on the Nile steamers until one and a half years ago, when Mr. Giffen got hold of him. He shows real evidence of being a Christian. Nevertheless, he will remain for a time on probation. During the service the breeze blew softly through the fan-like trees. The shadows of the palms in the sunlight checkered the ground, and during the solemn moments I could see through the door the naked and half-naked natives flitting among the trees, marching along the fields, with their spears and feathers, or peering through the door curiously at the (to them) strange performances of these queer, friendly foreigners.

An African Benediction

Writing in *Regions Beyond* from the Upper Kongo, A. J. Bowen says of starting on a tour:

At last we are ready for the journey, and immediately after sunrise start on our way. For a few miles we walk through villages, and as we pass the natives emerge from their tiny grass huts to bid us farewell. It is exceedingly touching to see how these men and women love us because we came to them in love and have done our best to help them bear their troubles. The untold influence of the white man also does its part, and thus it is not surprising that the "Bendele bea Nzakombe" (White men of God) win real affection, and that many of these people would almost lay down their lives for their beloved friends. The villagers easily become excited, and ask eagerly if we are going far. When we tell them we mean to travel through the forest to preach the Gospel in many different villages, they ask if they may give us their parting blessing. Of course we willingly accede, and then one after the other says, "Swa-a-a bokaku, Swa-a-a bokaku" (May you be blessed with my blessing), "Baisu senzelelelelele" (May your eyes be perfectly bright and clear). "Esungu ng' ai" (May the snags and dangers be at your side and not in your path). "Nko nzala" (May you have no hunger). "Nko nkaugi" (May you have no illness). "Kenda la wai" (May your journey be one of peace). "Uta la wai" (May you return in safety and peace). "Swa bokaku" (A blessing to you).

What the Capture of Kano Signifies

Mr. Charles H. Allen, late secretary to the British and Foreign Anti-Slavery Society, writes as follows to the *Times:*

The recent announcement that slave-raiding and slave-dealing will be put down in the Hausa country may convey more to the general public if you will allow me to give a few facts recorded by Charles H. Robinson, one of the very few European travelers who have penetrated into Kano, the great political capital, which he calls the Manchester of Central Africa. In his most interesting and instructive book, *Hausaland*, published in 1896, Mr. Robinson states that it is generally admitted that there are at least 15,000,000 Hausa-speaking people, and that of these, 5,000,000 are slaves, or, as he forcibly puts it, "one out of every 300 persons in the world is a Hausa-speaking slave"! There being scarcely any currency in this great country excepting cowries, which are too bulky for large transactions, it has become the custom to pay in slaves; so that when a merchant goes on a trading expedition he takes with him a number of slaves, with which to buy goods and to pay for the expenses of his journey. These slaves are not brought from dis-

taut outlying countries, but by raiding neighboring villages and people of their own tribes. Thus there is always civil war in the the land, especially as all the smaller kings have to pay a yearly tribute of slaves to the Sultan of Sokoto.

The Basuto French Protestant Mission The Basuto Mission, a jewel in the crown of French Protestantism, has now 14,168 souls in membership, of whom no less than 1,492 were added during the year. There are also 7,352 candidates for baptism throughout the country, and 12,734 children at school. The whole population of Basutoland amounts to 272,770. Last year, by the aid of the London Auxiliary for the support of native Basuto evangelists, no fewer than 27 new out-stations were started.

Reconstruction in the Transvaal Over $1,110,000,000 was spent by Great Britain in destructive work in the Transvaal. At the conclusion of the war it expended $15,000,000 as a conciliatory gift to the Boers. It now begins its constructive work in South Africa by issuing at par a loan of $175,000,000 to bear 3 per cent. interest, to run fifty years, and to be secured by the common fund of the two colonies. Of that amount the sum of $65,000,000 will be used for the purchase of the existing railroads, $25,000,000 for railroad development, $12,500,000 for land settlement, and $10,000,000 for public works. This represents expenditure on a very liberal scale, with the purpose of bringing the soil and subsoil of the Boer republics into productive activity, and recalls the generosity of the British outlay in Egypt. The rush for prospectuses of the Transvaal loan, which were issued May 7 in the Bank of England, was unprecedented. The loan is said to have been over-subscribed 20 times, altho it is probable that no large amount of the allotments will go to Americans.

A Religious Colonization Scheme Africa has been the graveyard of a great variety of religious colonization experiments, but many refuse to benefit by the experience of the past. The latest colonization scheme of religious effort, as announced by its promoters, is "primarily and principally evangelistic." The Evangelistic Colonization Company is to have a capital stock of $100,000, in shares of $1 each. It is to form self-supporting colonies, which are to be the centers of missionary activity. That the colonists are not to be blind to the advantages of native labor is evident from the following words of their prospectus:

While it is true the natives are generally poor as poverty, they are rich in muscle and time, and many of the countries are rich in undeveloped resources. The missionary with his brains might combine these elements into means of self-support. Such development is subordinate to spiritual development, and is made coordinate thereto. "If we sowedun to you spiritual things, is it a great matter that we shall reap your carnal things?"

South Africa has been selected for this experiment because of its climate and resources; the prevalence of the English language; the friendliness of the English government; the inducements offered to settlers; the strategic point of support for missionary activity; and lastly, the fact that "deficiencies and dangers of adulterated Christianity" emphasizes the importance of providing the pure article —a duty which the company feels competent to fulfil. One can not but admire the faith of men who thus combine prospective dividends with "that pure Christianity which

alone is equal to the task of effective Christian conquest," but any serious departure from present methods ought to be supported by better arguments than those set forth by the Evangelistic Colonization Company.—*Christendom.*

The Zulu Industrial School

John L. Dube, called the Booker Washington of South Africa, and a graduate of Union Missionary Training Institute, of Brooklyn, N. Y., is the founder of the Zulu Christian Industrial School at Inchwadi, South Africa. It now numbers 219 pupils. On account of the great lack of room more buildings have been added. Most of the work of the new chapel and schoolroom, built of wood and iron, has been done by the students. This practical work has been a great delight to the boys, who love to handle tools. They have also made all the tables, benches, doors, and some seats and desks for the new chapel. The students have quarried stone used in building cellars, and in building a new kitchen in place of the temporary one. They have made brick on a small scale, improved the roads, cultivated more than thirty acres of land, and planted fruit trees. They also assist in dish-washing, setting of tables, carrying water, splitting wood, etc. The girls assist in sewing and housework.

During the year, 52 of the boys have accepted Christ, among them Mugoni, who had come from the Batyopi tribe, 700 miles away. This has gladdened their hearts, for they aim to lead them to Christ.

The Bible for Africa

The Reporter, of the British and Foreign Bible Society, recently gave an interesting account of a number of new issues of the Scriptures which the society has issued for foreign missions in Africa. One of these was an edition of the New Testament for the London Missionary Society laboring near the southwestern shore of Lake Tanganyika, another was for the Kongo Balolo Mission, still another for the French Protestant Kongo Mission, another for the Rhenish Mission in British East Africa, and still another for the Scottish Missions on Lake Nyasa. Far more important than railways for the opening up of Africa are these silent messengers carrying the message of the Great King.

ISLANDS OF THE SEA

A Chinaman Adorning the Gospel

I found in Singapore a Chinese Christian who has made a sacrifice for Christianity and for Christian work which is in advance of anything I have yet met. He was converted some years ago, and has suffered much trial and persecution, but he secured an education and went into business as shipping clerk in a European firm. He has been industrious and frugal, and has laid by enough to produce an income that will support himself and family. Goh Cheng Lim offered his service to the mission, with the understanding that he would support himself upon the interest of the money he has earned. He resigned a salary of $80 (Mexican) a month, and without salary has given his time to the work of the Lord and received an appointment as a Christian worker at the session of the Malaysia Conference.

BISHOP WARNE.

The Gospel Significance of Soap

Bishop Brent, writing about some of the incidents of his journey in Northern Luzon, says:

The first thing the Igorrote needs is a simple lesson in the laws of cleanliness; he is willing to learn, and to-day will take a cake of soap

in preference to food, if offered the choice. Many of the skin diseases could be prevented among the children, and cured among those who are sick, if they had soap. I could use a ton of it to advantage. The Igorrotes are so poor that they could not buy soap; of course there is none to be had in their country. Manila is eight or ten days' distant from Bontoc, and the people live on the rice which they grow in their *sementeros*—wonderful fields—mounting terrace upon terrace, from valley to mountain-top. They have no clothing but a loin-cloth, and the children run naked.

The editor is glad to be able to say that through the kindness of the Bishop of Southern Ohio and Mr. T. A. Procter, of Cincinnati, the needed soap has been supplied. —*Spirit of Missions.*

The Gospel in the Philippines The Rev. W. A. Brown writes from San Fernando, Pampanga Province: "Evangelism is working its way into the homes of the people in this province. In Santo Tomas there is a home where the members of the family are divided over religious matters. On one side of the room are two verses of Scripture: 'This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners,' and 'There is one Mediator between God and man, the man Christ Jesus, who gave Himself a ransom for all.' Across the room are pictures of the saints and images. I believe that house will soon cease to be divided; and I am persuaded that the Word of God will prevail, and the images will come down. Yesterday afternoon I was made glad with this vision: in the corner of a front yard in Mexico I saw two stone images, one of St. Peter, and for several years these good people have turned from their idols to serve the living God, and now the only use made of the statues is as a roost for the chickens!"

The Gospel Can Reach the Lowest The island of Nias, situated opposite the west coast of Sumatra, offers a striking testimony to the transforming power of the Gospel. The inhabitants had a very bad reputation as wild, bloodthirsty savages, notably the Iraano Huna tribe along the western coast. In the year 1900 the Gospel was introduced here by the Rhenish Mission, and after some eighteen months 87 members of this turbulent tribe applied for baptism, while last Christmas 84 more were received into fellowship, among them 2 notable chiefs, whose names were symbolical of the terror they had inspired.—*Neue Nachrichten.*

Steamer for the Melanesian Mission An interesting event in connection with the Melanesian Mission took place at the East India Dock on May 23—the dedication of the steamer *Southern Cross*, a vessel of over 400 tons. The staff of the mission, which was founded in 1849 by the then Bishop of New Zealand (G. A. Selwyn), consists of a bishop, 16 English clergymen, and 8 laymen, 10 native clergymen, and over 400 native teachers. There are also 8 English women on the staff. A training college for native teachers has been established. There are more than 200 mission stations in the islands.

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